

THE ZOIST.

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- I. *Mesmeric cure of a Lady who had been twelve years in the horizontal position with extreme suffering.* By the Rev. R. A. F. BARRETT, B.D., Senior Fellow of King's College, Cambridge.

"Harvey's Cambridge training, however, or his Paduan teaching, or even his own bright perception, would have failed to raise him to his pinnacle of fame, had he wanted his amazing perseverance: he was modest also, and loved truth for her sake alone. His discoveries had to bear the test of *factionous opposition*: claiming erroneously his bright example; many a *false and vain discoverer* is ready to attribute each counter-argument to envy—that hanger-on of virtue, and to appeal to Harvey's persecution, as if it proved the truth of their pretensions. *Miserable boasters!* opposition does not prove the truth: the final triumph only shows where it exists. Were it not so, the most *ridiculous absurdities* would, merely because controverted, seem most true. Let not our order yield to *fallacies* which require such vain arguments for their support: and let not *mesmerists*, table-prophets, homoeopathists, *mountebanks*, or any of their tribe pollute the honoured name of Harvey by claiming his example to favour their *presumption*. Truth is indestructible, and cannot be extinguished by oppression: therefore Harvey triumphed finally."—Harveian Oration delivered before the Royal College of Physicians, London, July 1, 1854, by Dr. Alderson, late of Hull, now of London. *Medical Times*, July 8; p. 46.*

THE lady, who in the following pages is designated A, having been cured by mesmerism, I wrote to R. Guthrie, Esq., R.N., the medical gentleman who for many years had the chief management of the case, requesting him to favour me with his opinion respecting it, and a statement of the particulars. He kindly obliged me with the following account.

"On Christmas-day, 1837, we anchored in Plymouth Sound, in H.M.S. *President*, bearing the flag of the late Admiral Ross, on our way to the Pacific; and a few days after I was requested by that officer to visit—who had

* We refer our readers to Dr. Elliotson's remarks upon this notable folly at the end of the present article.—*Zoist*.

come there a short time before, relatively to the propriety of her proceeding to sea with us for the benefit of her health. I found her much attenuated (though not nearly to the state she was in when I saw her in 1852), very pale, and so weak as to be unable to raise herself from the horizontal posture, or to sit up when placed in that position. She complained of having constant headache, and while conversing she on a sudden became insensible, the body rigid, the hands and feet extended, and there was slight nervous twitching of the muscles of the face. On inquiry I found this to be of frequent occurrence and of longer or shorter duration, ending in general relaxation, and after making two or three deep crowing inspirations she would express herself as again better, with the view of relieving her anxious relatives. I am unable to inform you in what the treatment consisted at this time, except that she was frequently cupped between the shoulders and the nape of the neck, had her head shaved and blistered, and ultimately had an issue placed at the junction of the frontal and parietal bones. As it was hoped that sea air in aid of other means might prove beneficial to her, she was carried on board on the 4th of January, 1838, and we sailed for our destination on the 8th of the same month. Whether from the excitement of embarking on an element she had seen for the first time, I know not, but the convulsive attacks became very frequent, succeeded by excruciating headache, delirium, and a high state of fever, so that it was deemed necessary, notwithstanding her weak and attenuated state, to use the lancet freely. Under this and other depletory means her complaints were subdued, and, though she continued for a long time unable to leave her bed or couch, she gradually improved, and by the time we had rounded Cape Horn and made the coast of Chili (the passage from Plymouth having occupied 88 days) she was able to walk upwards of an hour without assistance. After getting into port she enjoyed both pedestrian and equestrian exercise, but this favourable state I regret to say was only of short duration, for she was seized with all her former complaints in a most aggravated form, added to which she had great intolerance of light, very acute and painful hearing, and distressing irritability of stomach. Altogether for several weeks she underwent an amount of suffering I have never seen equalled, the half of which I imagined would have carried off one of a most robust constitution. So soon as she was able to bear the usual noise of the ship we started for Peru, and she gradually improved; but it was many months before she was able to sit up, and nearly a year before she could walk. At the end of this time

(May or June, 1839), we returned to Valparaiso, when the Admiral and family disembarked and — slowly gained strength, suffering only occasional headache; but she was able to take long walks and rides and frequently to enjoy the dances at the numerous parties given at the Admiral's house.

"When I was absent from Valparaiso in the months of July and August, 1841, she, after taking a long ramble on the hills and getting heated, was suddenly attacked in a most aggravated way with all her former complaints, and after suffering for some weeks she was for the first time seized with spasms, which caused her the most exquisite torture, each lasting from one to two minutes and recurring very frequently, but after eight or ten days gradually subsiding, and then only appearing after certain intervals.

"When she was taken on board in January, 1842, she had no spasm for two months, but, though her cot was suspended from a pole and carried carefully on men's shoulders, and though the distance to the boat was short, she had three seizures and they recurred at intervals during the first ten days, but the voyage she stood well. Again, however, in removing her from the ship at Portsmouth to lodgings on shore, she suffered severely, and at intervals for the first ten days; but after recruiting there for a month, an invalid carriage was procured, and we proceeded per rail by London and Cheltenham into Worcestershire. She suffered dreadfully on the journey which was accomplished in one day, but we were aware that had we stopped on the road she would have been unable to resume it for a considerable time, and been obliged to live among strangers deprived of all necessary comforts, and have had to undergo the same ordeal when she resumed the journey. During the succeeding week while I remained with her, her sufferings were intense from the frequency and severity of the spasms; and the headache, delirium, and other complaints which succeeded were severe and protracted.

"From this period (June 1842) to May 1849, I had not seen her, but I believe she was subject to spasms at intervals, and these recurred often when under any kind of excitement, as was most painfully evinced on the death of her parents, and when she heard of that of her brother who had been with us in the Pacific. She informed me that during all that time she had been unable to allow herself to be raised from the horizontal posture, as any attempt caused a return of pain and spasm; and I was much struck with the attenuated state in which I found her. I visited her again in 1851 without observing any change, but she informed me that some of her symptoms were improved, and that the spasms did not always

recur at the former intervals: there was no improvement however as to position or strength, all attempts to raise her couch threatening or bringing back those torturing spasms.

"Having had no spasm from August, 1851, to May, 1852, and being in other respects better, she begged me to visit her to assist in another attempt to get her into a sitting posture as a step in advance. We made three attempts for a minute each time, always producing great pain; and on the last occasion it was nearly bringing on spasm. After this she suffered much for a week, and I then lost all hope of any amelioration until quite an advanced period of life, and I thought it more than doubtful that her constitution could so long withstand the great shock it had already sustained from her unparelled and very protracted sufferings, and I was sure that any affliction or other exciting cause would produce a renewal of her complaints in all their severity, and terminate fatally.

"In the foregoing very imperfect statement I have only spoken of what I myself witnessed or ascertained from herself; but I have no doubt she has informed you that she has had the advice of many professional men of the first eminence: and I believe all, at least all those with whom I have come in contact, gave a very unfavourable prognosis as to her recovery. You will conclude where so many were consulted the remedies were equally numerous. Our want of success, therefore, extending over so long a period, only the more redounds to your credit in effecting so happy, so complete, and so unexpected a recovery."

The patient's own statement.

"In 1841, I caught a severe cold at Valparaiso: the following day I was seized with shivering fits and convulsions, which for three weeks resisted all the remedies given by Dr. Addison, who during that time scarcely left me for an hour.

"I then gradually recovered, and continued to improve for a month, when I again became subject to convulsive fits and spasms of frightful pain, which rendered me so prostrate in brain that I could not bear the light. Once during twenty-four hours I had thirteen spasms more or less severe, followed by prostration and delirium, and for months continued in a darkened room, and subject to great agony. The frequency of the attacks, their severity and danger, obliged my friends to keep constant watch, day and night. I had three persons in my room, one of whom, a medical man, administered all that skill could dictate for my relief, but without effect.

Nine doctors, French, English, and American, attended me during two months, and each declared he had never witnessed agony so great.

"When all other remedies had been exhausted, my brother cupped me on the back for nine days, three or four times each day. By this treatment he succeeded in lessening the number of spasms, my senses returned, and I could bear a little light and air in my room.

"I was then removed in a cot to the ship, which was ready to sail for England. During the voyage I partially recovered, and the spasms, which at first had been daily or almost hourly, only occurred once every month or five weeks. I continued to improve till the ship anchored at Portsmouth, when, apprehending no inconvenience from the removal to a friend's house, I was at my own request placed in the carriage: but, though still in a reclining position, I felt great pain, and spasms, the moment the carriage moved, and intense spasms continued to occur once or twice each four and twenty hours for ten days, when their violence abated, and I prepared for home. I was placed in an invalid carriage, and bore the railroad journey to town very well; but as soon as horses were put to the carriage, the spasms returned, and I continued screaming and half delirious until I arrived at the other station, the movement invariably producing agonizing pain.

"Intervals of spasm remained with me for two years, during which time I was not left alone for a quarter of an hour, as fits would come on even when I was feeling better, and in good spirits.

"The death of my father increased my sufferings tenfold. My brother himself, a medical man, never left me for weeks, and expected my death each recurring spasm. He consulted the first medical men in London, and, being obliged to attend to his professional duties, he placed me under the immediate care of Mr. —, who lived near me. I continued to suffer for some time, when not improving, and anxious to be with my mother, I determined to risk the removal, a distance of three miles. My brother was again summoned, and, though he believed it might prove fatal, was obliged to yield to my solicitation, and I was placed in a reclining carriage, accompanied by my brother and another medical man; but as horses were put to, and the carriage moved, I felt pain, which fearfully increased. I became delirious, and they could scarcely hold me down, although my brother sat upon me, and the other held me down by force.

"Three weeks passed, during which time I had constant

pain and spasms day and night, without one moment's consciousness. I then once more revived, only suffering at intervals as before, but I could not be raised in the slightest degree without bringing on excruciating spasm and a sense of something falling internally. Eminent medical men were consulted, and no good derived excepting the doubtful one of their testimony—that my sufferings were of an uncommon and fearful nature, none having witnessed paroxysms of such agony.

“Mental affliction always produced attacks of extreme pain and consequent prostration: the death of my mother, and years afterwards that of my brother, in turn reduced me to the brink of the grave. For eleven years I had been unable to bear any movement, or to be in other than a reclining position, two persons moving me from one couch to another in the same room.

“In 1847, my sister urged me to try mesmerism, but I long resisted her wishes, when Dr. Wilson gratuitously came to visit me in the hope of relieving my sufferings. He happened to witness one of my attacks, and administered a large dose of chloroform, which was then my only momentary relief, and left me, being certain medical aid could not avail me. Returning when the attack was over, he expressed his belief (although not practising it himself) that mesmerism properly persevered in would cure me, and another able M.D. had previously recommended it as likely to relieve me. I felt it a duty to yield. After several professed mesmerisers had in vain attempted to influence me, a friend at length succeeded in putting me partially to sleep: he mesmerised me occasionally for two months, but was unable to continue the treatment, and I was falling into my old state of unmitigated and almost constant pain and depression with sleepless nights, loss of appetite, and such debility that I was unable to read, or even to pray for myself. When you first began to mesmerise me I had for a fortnight past been in constant pain, which in five minutes you removed. I wrote to my medical friend, Mr. Guthrie, who had constantly attended me, and watched the treatment of all whom I had consulted. Although he had no faith in mesmerism, yet he sanctioned my recourse to it, saying, if from any cause I derived one minute's refreshing sleep or freedom from pain, it was a boon. I have constantly written to him during the period you have mesmerised me, and he has from time to time begged me to solicit your persevering in the treatment, and at length pronounced you to have accomplished what no medical man could have done—*banished* all serious symptoms, and pro-

duced others of perfect health, though he *still* doubted the propriety of my attempting to be raised. I am now, through your persevering, kind treatment, quite well, *never feel* pain, and can walk four miles with ease in the day."

History of the mesmeric treatment.

In January, 1852, I was calling upon the lady above referred to, when she happened to tell me that she had been in considerable pain for a fortnight past; that the only thing that relieved her was mesmerism; but the friend who used to mesmerise her was gone, and she had great difficulty in finding persons who could affect her, and of those the influence was generally disagreeable. I offered to try, and after I had mesmerised her for about five minutes the pain was relieved, and I continued to mesmerise her occasionally for about two months, generally about ten minutes or quarter of an hour a day, but during part of this time I was myself unwell, and for two or three weeks unable to go to her at all.

About the sixth or seventh day she surprised me by saying, "Ah! I would not have let you send me to sleep if I could have helped it." Her eyes were shut, but she was talking so rationally that I could scarcely believe she was asleep: at which she was somewhat offended. From this period she always went into mesmeric sleep after she had been mesmerised for about ten minutes; and in that state continued singing and talking until I awoke her, which was usually in about a quarter of an hour. At the end of two months all her symptoms were better; she slept more soundly, her appetite was improved, and she was almost entirely free from pain.

Before I mesmerised her, she had occasionally evinced a power of seeing into the causes of illness; her sister therefore suggested that she should endeavour to look into my brain and discover the cause of a facial paralysis under which I had been sometime labouring. She put her hands to my head, and, after mesmerising it, with some difficulty discovered a dark spot on the side of the brain opposite to the paralysis; described the size of it; the mark indicating its former extent; said that the flesh on the paralyzed side appeared much whiter than that on the other side of the face; that the nerves were destitute of their proper fluid; and some other symptoms, which of course cannot be verified. I would merely state that in proportion as she has seen the symptoms decrease, I have recovered.

I usually mesmerised her by simple downward passes; in

about ten minutes she used to feel great pain in the bridge of the nose, and directed me to place my thumbs there; when she invariably began to sing, which was usually the first indication I had of her being asleep. This, as I afterwards learnt, was caused by the other parts of my hand resting over the organs of Time and Tune.

I left her in March, and returned in October, 1853, after an absence of about six months.

She had experienced the good effects of the mesmerism for some time, but was then gradually falling back into her former state; growing weaker, suffering much pain, and apprehending a return of spasms.

From about the middle of October, 1852, to November 19, I mesmerised her at first once, latterly twice, a day, keeping her asleep rather more than an hour each time. Under the mesmerism her health and strength improved steadily. After some time she told me that medical men had thought that certain ligaments were broken, but she could see plainly they were not broken, only elongated, and one of them sore as if it had been partially torn; that she should quite recover if properly mesmerised, but it would take a long time, probably six months; that one of the ligaments was more elongated than the other, and that was the reason why her spasms were so unusually painful.

During a great part of the time she has been asleep she has mesmerised me for facial paralysis, and has always declared that she should eventually cure me.

Nov. 9, 1852, morning. A. felt well, and had been mesmerising her servant for the head-ache, which she had removed. The head-ache however had returned, and I offered to make some passes myself. I mesmerised the girl for about ten minutes—she professed to feel no pain and I soon left her apparently asleep, and then proceeded to mesmerise A. She had, while I was making passes over the servant, seen the light playing from my fingers, and was already partially affected; when her eyes were shut, perhaps half-mesmerised, she had seen this light more plainly. She felt very uneasy, sick and trembling, and thought it was because I had touched the girl. I washed my hands in cold water and the passes ceased to have a disagreeable effect.

In about threequarters of an hour I awoke A., and then proceeded to demesmerise the servant; but I first made a few passes, &c., to quiet her, as she was crying and hysterical. The head was easy but she still felt weak and hysterical, and I then returned to A. whom I had left thoroughly awake, but, in consequence of the passes I had again made over her

servant, she was half-mesmerised, and felt the same uneasy symptoms as before. I washed my hands and then mesmerised her, when the unpleasant effect ceased. I tried one pass with my hands wet: she said it demesmerised her.

Nov. 9, evening. I kept her asleep an hour and a quarter. The girl whom I had mesmerised for head-ache was well. A. said she had quite lost a swelling on her wrist which she had had for three years, and which was no better when I began to mesmerise her three weeks ago.

Nov. 12., morning. A. felt well: was quickly mesmerised and began to sing. I told her I was trying to write down her case.

A. "You should say—In 1852 I became acquainted with a lady who for 11 years had not been able to be raised from her couch, &c., &c. On my return I found her suffering more than usual from symptoms which generally preceded severe attacks; but accompanied by a good deal of fever which for two or three weeks had rendered her nights sleepless, and caused days of languor and depression of spirits. She was also under treatment for a rash on her chest and stomach. Their name was legion when I commenced mesmerising her. In two days they had quite disappeared. Her appetite was good, and her sleep calm and refreshing; I continued mesmerising her one week, during which she had a return of severe pain and every symptom of return of agonizing spasm, when I redoubled my exertions, and gave her an additional hour every morning, &c.; when physical strength was indisputably given to her, and symptoms which were withheld from me made their appearance by which she was able to gratify me by the assurance that I had benefitted her not only by temporary relief, but by giving hopes of permanent good. Now that's an end of it. I think great stress ought to be laid upon waking so fresh after (my nights) sleep—to invalids that must be of consequence. In the morning your mesmerism is so much heavier." In answer to some questions I put to her she said, "If you went on breathing on me, I should perhaps sleep for a month, and might wake up an idiot; just before I go to sleep the feeling is exquisite, quite like Elysium."

Nov. 18th, morning. As soon as A. was mesmerised she began to sing; I touched Language, when she began to talk Spanish; said she was feeling more in want of mesmerism; she saw her sister near London, described the room, persons in it, &c., &c.; said she saw the procession of the Duke's funeral which she described: presently she saw a man falling (from a window or some height), which so horrified her that

I was obliged to take away the sight. On the same evening some persons who returned from the funeral told us that a man had been killed by a fall.

Nov. 18th, evening. I kept her asleep about two hours, part of the time she mesmerised me; saw a small spray of some nerves in my face alive, which before was dead, and drew a picture of it.

When I left her, about Nov. 20, 1852, she said that the effects of the mesmerism would last some little time, but that on the Saturday fortnight she should have a spasm at 10 p.m., that it would not be a bad spasm, she should be in bed all the Sunday and able to get up on the Monday; that she had better not be told of it beforehand that there might be no room for fancy. This attack came on exactly as she had predicted.

From December 19 to January 4, I believe I generally mesmerised her, regularly keeping her asleep from one to two hours a day. On one occasion she had on an alpaca dress; she said that the mesmerism did not affect the body through the alpaca dress, and she directed me to take hold of her hands that I might mesmerise her body through them, and to make passes over the head, which she said was comfortable but not equally so as when the body was mesmerised, and that she must not wear the alpaca dress again. She always declared that the mesmerism did not pass through silk or alpaca, and whenever she had on any silk dress, she merely obtained the mesmerism which found its way into the body through the hands, throat, or those parts which were not covered with silk.

In every instance I found phreno-mesmerism answered; she however did not like me to touch Locality as the first effect was to make her very dark, and then she said she came down wherever it might happen to be and could not help seeing whatever was taking place, whether the sight were horrid or not. On one occasion she said, "I do not know how it is, but all my ideas seem a chaos until you place your thumbs between my eyes and that seems to give them form." It then occurred to me for the first time that my thumbs were always placed over the organ of Form. When awake she knew nothing about phrenology and had no faith in it.

Dec. 31st. A friend being present who wished to witness some of the phenomena, I mesmerised her with my hands over Time and Tune, she commenced singing vigorously; I placed them on Veneration, the song was changed into an anthem. I then placed my fingers on Locality.

A. "Oh! I wish I could have one of those beautiful flowers."

I. "Where?"

A. "In the garden at Valparaiso."

I. "How do you know they are there?"

A. "I can see them."

I. "How can you see in the dark. What time is it there?"

A. "It is full morning?"

I. "How can you see there?"

A. "I am there, my spirit hovers over, I could drop anything into that cactus; I can see they have stripped the grapes off, there ought to be nearly a ton of them."

I. "You are here on the sofa talking to me."

A. "My tongue talks to you, my spirit is hovering over Valparaiso."

I. "How is it you can see me when your spirit is at Valparaiso?"

A. "How is it that the stars are in the firmament? The spirits which hover over me don't move, but they can convey their messages. My spirit hovers above and I can see you or the garden at Valparaiso."

I. "Don't you think that my touching Locality makes you imagine?"

A. "No. I am there; if it were imagination why should I tell you that they had stripped the grapes off? I should have expected to see them on: or that they had changed the stables into a pigstye?"

Another time she said, "The things you see when mesmerised are not imagination; I know what imagination is. The objects are quite palpable; I see them quite as plain as when I am awake."

On another occasion I touched Locality, she requested me not to do so. When I had taken away the effect she said, "You placed me at St. Lorenzo then, it is where they brought the first potatoe from; it is up to the knees in dust there, but it makes me feel so dark until I am there." I touched Gustativeness, she said, "It is a great pity that when — has a party she does not send to Worcester for ice, it is so good at such a shop. Do you like figs, I have some."

At her request I eat one, and demesmerised Gustativeness; she said, "I am not quite sure that I like figs, don't eat any more."

From January 4 to March 13, 1853, I mesmerised her generally once, oftener twice during the day, keeping her asleep on the average rather more than an hour each time, and sending her into heavy coma for a few minutes or longer; during this time, her health steadily improved, her strength

increased ; the mesmerism enabled her to sleep well at night, which she had not done for years. When I first began to mesmerise her the effect was often in some respects unpleasant and made her tremble, feel sick, faint, and uncomfortable. I had gradually discovered that all these effects were owing to cross-mesmerism, and that, if I carefully excluded the light, allowed no one in the room except those who did not cross-mesmerise her, and carefully avoided touching any one before I came to her, no unpleasant effect ensued, and she derived much more benefit from the sleep. As I took these precautions she gradually became much more sensitive ; and if a person came close to the outside of the room she was in ; if after washing my hands I was obliged to shake hands with any acquaintance I met ; if I had brought any new bank notes with me in my pocket, she was certain to be unwell and cross-mesmerised. But, if all such causes were carefully avoided, she always said that the pleasure of being mesmerised was exquisite, beyond description, and one hour of mesmeric sleep rested and refreshed her more than a whole night of natural sleep. I had discovered that by breathing on the body or keeping my hands upon her, the common mesmeric sleep might be deepened into a heavy coma in which she appeared to be quite insensible, and could not hear me. In this stage I could allow any person to see her whom she could not otherwise have borne in the room, and any operation might have been performed with ease. If she were at all tired from any over exertion in the usual stage, she would ask me to send her into the coma, or as she called it put her to sleep, and it always seemed to rest and strengthen her ; although on one or two occasions when I kept her in it nearly half an hour she complained of its making her heavy. During this time her power of seeing herself and other persons seemed to increase ; she could accurately describe the symptoms of any one on whom she could bear to lay her hand, which was the means she usually employed to see things by ; and declared she could see the smallest nerve or vessel in the body, and how everything acted. In more than one case where medical men have been completely at fault, she has given most accurate diagnosis, as has been proved by the result. On these occasions she always spoke with the greatest confidence, said she could see plainly, and could not possibly be mistaken.

Before March 29, 1853, she told me at various times she was cured of her original disease, and that if she were allowed to remain in her present position she should have no more attacks of spasm ; but that she could not be raised from her

recumbent position, because in consequence of some former inflammation an internal adhesion had taken place; that as soon as she were raised the adhering parts would pull, cause acute pain, and the attempt to raise her would prove fatal if persisted in: that over the adhering parts there was a branch of nerves then looking dead, like a piece of twisted lasso; but that it still retained the power of life, and mesmerism would gradually soften and restore it to activity, and that it would then of itself tear asunder the adhering parts: that this process would take a fortnight, during which time she should be subject to paroxysms of pain as bad as her original spasms, and that, if she were not properly mesmerised, she should sink under it, but that if she were mesmerised she should recover, and after the parts had been torn asunder should be able to be raised, and gradually recover. She said that while she was suffering from the paroxysms of pain I should not be able to put her to sleep, yet that I could before they came on, or as soon as they were over; but that there was no way for her to escape the pain, because during mesmeric sleep the parts were all so tranquil that the separation could not go on, and that if she were put to sleep just before the attack commenced the pain would come on as soon as she awoke, and the shock of waking out of the mesmeric sleep into acute pain would be very bad: that she must not take chloroform, as it would be worse than cross-mesmerism. I tried the effect of putting her into mesmeric sleep and demesmerising part of the body, but I found that she could feel pain in that part of the body which was demesmerised.

Jan. 22nd. She said that if she had not been mesmerised she should then be very ill: that there was a great deal to do before the dormant nerve was brought to life; that the blood-vessels were still very weak; that the mesmerism helped the blood-vessels by giving health to the nerves round about.

Jan. 23rd. She had caught a stiff neck from sleeping with the window open. When mesmerised she said that the cells of the muscles looked stuffed up. I kept her asleep an hour; when she awoke, the neck was cured.

Jan. 24th. I found her unwell. When mesmerised she asked me to put her to sleep [coma], that she might not see herself.

I. "What can you see?"

A. "There seems a struggle between mesmerism and illness; what would have been pain pulls up all the nerves."

I. "That is quite unintelligible."

A. "Well, now, I'll tell you better: the resistance which the mesmerism offers to an immense weight prevents the

nerve from being pulled out. Dear me, I hope I am not going to have face-ache, I can see my jaw inflamed."

I mesmerised it. When I went in the evening she had had bad face-ache, which continued at intervals for a few days, but was always relieved by mesmerism.

Feb. 7th. When asleep she said, "I can see in me some small veins active which I have never seen active before: the blood runs freely through them: it is near the sore place. There is a place looks hard, as though I could pull something off from it if I could put my nail under. When I am regularly mesmerised I have great difficulty in keeping my caustic issue open.

Feb. 9th. A piece of hair had been sent to see if the owner could mesmerise a person who was with her. She said the hair was like a dead thing, and she could tell nothing by it. I then gave her a piece of mine. On applying it to the patient, she said it curdled the patient's own mesmerism. A piece of the patient's own hair was then applied. She said that it looked as if there were the same contest going on between the two mesmerisms which there was at first.

Feb. 12th. She said that she should be ill on Tuesday (15th); that it would be a spasm except for the mesmerism.

Feb. 15th, morning. She had felt ill, had a bad night, and no breakfast. When asleep there were some spasmodic motions inside the stomach, which I quieted by putting my hand there. She said it would be a spasm except for the mesmerism. It wanted to pull the ligaments, but they would not be pulled: they were not stretched. When she awoke she felt better.

15th, evening. When asleep she said that the mesmerism had done her an immense deal of good. She looked better. The ligaments were not at all elongated. Several things still were not healthy. The parts which would become healthy next were some very small vessels (not nerves) which ran round the base of the ligaments. She added, "When my stomach shook this morning there was a small vessel which had no loophole, and it had to break itself; and it did, and the blood flowed out."

I. "Was that right?"

A. "Yes; I am as well as I can be."

Feb. 17th, morning. She felt ill. When asleep she said she should have had a fit except for the mesmerism: she saw something stopped.

17th, evening. When she was mesmerised I asked her what she had seen in herself in the morning. She said,

"I saw something shut up quite close, and it appeared as if it would not allow the blood to leave the heart for about a quarter of a minute: it made me feel very sick. I believe it to be the same thing which caused my fits. You have cured the cause of the spasms I used to have. When you went away (December, 1852) it was not cured, but it is now. You could not put me on my feet now; it would bring back spasm. All that now is required to be done is to strengthen that nerve."

Feb. 21st. She was strongly cross-mesmerised as soon as I began, which I could only attribute to some new notes and money I had in my pocket. I washed my hands, put away some of the silver, and kept her some time in coma. When she became sensible she said,

"I have received a great deal of mesmerism, and can see myself very plainly: I can see what I caught cold in. I have not done what they think is the matter with me; that is not why I cannot sit up, for I have recovered from that, and yet should have spasm if they attempted to raise me. I should like to try to show—one spasm would not hurt much. Before I get well I shall have a great deal of pain."

In the evening when asleep she told me the same, and said,

"I see when I get better and the nerve begins to move I shall have a great deal of pain: I could not get well without feeling pain (Feb. 22). People say mesmerism has not a sanative power, but I see it has; for it will do for me what they would want to do with a knife if they could get at me."

Feb. 23rd. Could see herself plainly: said, "All appears healthy except that nerve; that lies dead like a piece of lasso: when that begins to work, all will be excited round about it, and it will begin to pull. I did not believe Mr. —, but I do now: he said, if a man cut his throat badly, he might live while the vein was cut, but not when it healed; I see, because when it healed it would stop up the aperture."

Feb. 24th. She said, "When I get well—in about five weeks—I shall have acute pain at intervals for about a fortnight: I must have it, or I shall not get well. When the time approaches, I shall be able to tell you more clearly when it will come, and how long it will last."

I. "How can you tell? do you reason?"

A. "No; I don't reason: because when I am awake, if I were told the facts I could not draw the inferences from them: something tells me I know, but I can't say how. I suppose it is a kind of instinct, or intuition."

"In the evening she said, "The pain will be so bad that

I shall be delirious part of the time; I shall be obliged to scream out: but I cannot get well without having the pain."

March 13th. Upon being questioned she said, "I am not getting better now because I am getting nearer to the time when I shall have that pain. I shall probably begin soon to have pains. To-morrow, after being moved I shall have pain in the back and down to the legs."

From March 13th to March 29th I generally mesmerised her twice a day. During this time she appeared to be growing worse, and had several attacks of pain. When asleep she usually foretold when these attacks would come, and explained the cause of them. Whenever I found her suffering, she was always asleep, and quite easy after a few mesmeric passes.

March 15th. She said she should have pain after eight o'clock, which would continue all night unless she were mesmerised. I went at nine o'clock and found her in pain: I kept her asleep three quarters of an hour. She said that the pain would not return, and she should have a good night: the pain she was suffering from was caused by the part which was cured sympathizing with the part which was formerly dead and now coming to life."

March 20th. A. said, "I shall have pain to-morrow: it will be very slight for some hours, and then severe. If you mesmerise me in the morning, it will not come on acutely until 4 p.m. If I am not mesmerised, it will destroy my night's rest; if I am mesmerised in the evening, the pain will cease, and I shall have a good night."

March 21st. "I mesmerised her in the morning. She told me the same as the preceding day. I went in the evening at a quarter before six. The pain had come at four o'clock, had been very intense, and was then slightly better. I kept her asleep an hour and a half, one hour in coma. She said the pain would not return the next day, and she should have a good night. "If I am mesmerised regularly the bad pain will come on Monday at nine o'clock p.m.; it will increase, and at 11 o'clock I shall be prostrated and exhausted from it. Until then you will not be able to put me to sleep. The pain now is caused by the nerve having swelled," &c.

March 24th, evening. She said, "I shall have pain to-morrow between three and four p.m.; the mesmerism will take it away. The next day I shall have very bad pain as soon as I am moved. I am getting out of order altogether now; my liver looks bad, not the right colour. I shall have bad pain in it to-night." I mesmerised it for some minutes

according to her directions. She said it was much better, and she should scarcely have any pain in it.

March 25th. I went at four o'clock, and found her in great pain, which had come on about a quarter of an hour before. The mesmerism took it away. I went again in the evening. When asleep she said she should have very bad pain as soon as she was moved, and it was settled that she should not be moved until I came.

March 26th. I went at 11 a.m. At 10 o'clock she had felt so well that she had insisted upon being moved. Acute pain came on directly, and when I arrived she was scarcely able to speak. When asleep she said she should have pain again at half-past three.

I went again at twenty minutes past three. She had no pain, but soon began to feel uneasy, and I put her to sleep. Whilst in coma she had a kind of fit. On various other occasions she had fits whilst in coma; they appeared to be caused by the mesmerism collecting in one place, and were quieted by making passes down to the feet. She said, "I shall have pain to-morrow if not mesmerised before six in the evening, but it won't be bad." This I prevented by mesmerising her.

March 29th. She told me that if I did not want the bad pain to come on, I must not mesmerise her any more: that she might safely be left for a week or so, and should only have a little lancinating pain, and lose a day or two.

I went away, and recommenced mesmerising her on April 9th. She was asleep in ten passes, but could not see herself very plainly. I mesmerised her again in the evening, when she told me that it would require two or three days before the bad pain would come. Being uncertain whether I could give her the time necessary, I again omitted the mesmerism for three days. I recommenced on April 13th—two hours.

April 14th. When asleep she said, "If you mesmerise me well twice to-morrow and once on Saturday, the bad pain will come on about two hours after Saturday's mesmerising. I settled to bring it on Saturday in the day-time."

April 15th. I kept her asleep two hours. When in coma she had a bad fit, but on coming to her senses knew nothing about it. She said, "If you do not wish me to have the bad pain to-morrow, you must not mesmerise me again to-day. I shall have some pain. I look very bad inside. If you mesmerise me again to-day I shall have the bad pain soon after I am mesmerised to-morrow. If you do not mesmerise me until Sunday, and then twice on Monday, I shall have it after

being mesmerised on Tuesday; at least I will tell you how to bring it on in the day time on Tuesday."

Sunday 17th. I mesmerised her once.

April 18th. Three times in the morning she said she should have some pain at four p.m. I went at five minutes past four, and found her in acute pain, which had just come on. When asleep she described the appearance of the nerves inside, and said she should be in a good deal of pain if she were awake.

April 19th, morning. When in coma she had a fit; when she came out of it, and her arms were demesmerised (which she always made me do, otherwise she could not move them), her hand was still contracted, as in the fit. She directed me to mesmerise it, and then demesmerise it; when it opened.

She said, "The attack of pain will come on about four p.m. You had better be here part of the time I am ill, as, although you will not be able to put me to sleep until the attack is over, you will be preparing me to receive the mesmerism. It is of no use your being here during the whole of the attack; whatever time you can spare you had better give me afterwards, when I shall want as much mesmerism as you can give me. If you come at quarter past five you will begin to mesmerise me at quarter to six, and I shall be mesmerised at six." She then gave sundry directions about what we were to do. I awoke her, and returned at quarter past five p.m. I heard her screams before I got to the room. She was in bed writhing, screaming, and dashing herself about. So she continued, sometimes easier, sometimes delirious, until quarter before six. I mesmerised her all the time. At quarter before six she appeared almost free from pain; at six o'clock she was asleep. I kept her in coma one hour. Her sister said that just before four o'clock she complained of thirst, and very soon after of pain, and she was put into bed; in about ten minutes after that they could not have moved her. The pain increased, occasionally intermitting, until I came: during part of the time she had been delirious. When she came out of coma she said that she was disappointed; the place had not torn yet, but only pulled. She thought she should have six or seven more attacks; that I had soothed her when I came; if I had been there all the time the pain would have been less but longer. The vessels at the bottom of the stomach were gorged with blood almost to bursting. The brain looked pressed down, as she supposed an idiot's would be; should have some head-ache when awake. I relieved the head by passes and manipulations. She said she was afraid of the gorged vessels: if she strained or cried they

would burst. I tried to empty them by passes, &c., &c.; in about ten minutes she said they had disgorged their blood, but would still look black. I continued until she said I could do no more good. She said she should not sleep much; should feel very weak when she awoke, with slight headache; should be better after she was mesmerised to-morrow; thought the next attack would come on to-morrow at about eight or nine o'clock p.m.; the piece would then rip; the pain would be sharper and last about an hour.—I had kept her asleep rather more than two hours and a half, of which more than one was coma.

April 20th, morning. I kept her asleep an hour and three quarters. She said the next spasm would come on at eight p.m. and last an hour, and be more acute: the place would rip. The danger consisted in the probability of the blood vessels of the stomach rupturing. She did not think that they would, but they might: she directed us what to do to prevent it, and also what remedies we were to use in case they did. She said she should have six attacks more and a bit. She could only see Friday night, and expected the third then.

April 20th, evening. I went at a few minutes past eight, and heard her screams as soon as I entered the house. The attack had only commenced a few minutes; it appeared more acute than the first. I mesmerised her all the time; by about ten minutes to six she was delirious, and soon after that I put her to sleep. I kept her in coma half an hour. When sensible she said that the vessels looked very bad; under her directions I accumulated the mesmerism over them for half an hour, and then made occasional passes until they were disgorged. She said, "You soothed me by the mesmerism. I got a great deal of it, and it prevented my body from being ill with the pain. If you had not been here at all the vessels would have burst, and I should be dead. The place has ripped a little. The next attack will be on Friday evening; it will be as acute as this, but not so long. On Monday next I shall have two in the day. On Friday the first part of the nerve will be up; the rest of the nerve is not sufficiently alive to rip it up; it has tried to rip up in the middle, but could not. If I were now left without any more mesmerism the thing would not rip up of itself. When I am in delirium I feel the pain, but do not recollect it when I am awake; now I recollect what I said in delirium." She has repeatedly told me that in her mesmeric state she could recollect everything that passed in delirium years ago; that persons should be careful how they treat delirious persons,

for that in delirium we know what passes around us, and feel pain as acutely as when we are in our ordinary state; but that the pain does not shock the system as much, and that the consciousness that exists in delirium is forgotten afterwards, just as that of the mesmeric trance is.

April 21st. I kept her asleep an hour and a quarter in the morning, and the same in the evening. She said her throat looked parched and feverish; at her request I ate some black currant paste, which she said moistened it. Said she should have an attack on the morrow at about eight p.m., and had better not be moved all day.

April 22nd, morning. She felt pain over the stomach; I said I would ask her about it when asleep. I kept her asleep an hour and three quarters; during the time I ate something for her. She said, "Before you ate my stomach was contracted, and had a queer looking sort of moisture in it; now the stomach is its full size, and does not look shrunk, and part of the moisture is gone."

I. "But you could not get nourishment so."

A. "Yes; I could get all my system wants."

On another occasion she told me that my eating for her did not give her any blood, but gave her the nervous strength, and raised the stomach when it had collapsed from emptiness.

A. "The next attack will come at five minutes past eight; it will last more than half an hour. The latter end of it I shall be delirious, but you will not be able to put me into sound sleep then; the delirium will be from weakness. I ought to be mesmerised for two hours afterwards; it does not matter being kept in coma. The left leg looks paralyzed; the place that is so irritated has stopped the nervous fluid from passing into the leg, and diverted the blood from going in. If I had been awake I should have had no sensation or power of motion there." I mesmerised it for about ten minutes, when she said the nerves had become roused, and the free circulation of blood followed.

April 22nd, evening. I went at five minutes past eight: the attack had just commenced. I mesmerised her all the time; in about thirty-five minutes she was delirious; in about forty minutes she was asleep. The attack had been very severe; occasionally she had been gasping for breath, and not able even to scream. I kept her in coma some little time; when she became sensible she said that the pain was worse when she could not scream; she thought it might have been fatal if I had not been there. The mesmerism gave a pleasant sensation through the system, although it did not ease the pain.

A. "The attack after the two will be very bad; as bad as this. If I am mesmerised on Sunday I shall have two attacks on Monday; the second will be the worse." At her request I drank some tea for her and ate some toast, which she relished quite as much as if she had taken it herself. I kept her asleep two hours and a half; about half an hour of it in coma. She told me all inflammation was gone, and I might go in safety.

April 23rd, morning. She felt weak, but not that empty feeling she had suffered from previously. When mesmerised she said, "If I had not been mesmerised I should have had inflammation from pain to pain: we have many nerves thinner than spiders webs, many more than are marked in the anatomical books, I see them in me and in you also, the thinnest texture that you can think of but they are the same; the nervous fluid goes into them, I can see it quite plainly, the fluid does not appear as if it would wet your finger if you put it on."

On all occasions when I questioned her on such points she invariably said, that the nerves were hollow tubes with their own proper fluid passing down them; this fluid she described in appearance as a thin gas; that if medical men cannot discern any aperture in the nerves after death, it must be that they close up; in the living subject she sometimes saw nerves closed, but always in disease, such as paralysis, neuralgia, faccache, lameness. The size of the aperture in the nerves was to the aperture in the veins in the proportion of a hollow bit of elder to a quill, but the vein would expand, the nerve would not.

April 23rd, evening. I kept her mesmerised two hours and a half and ate my dinner, which she relished as much as if she had been awake and eaten it herself.

April 24th. She had had a pretty good night, and felt stronger; had taken some coffee and one or two mouthfuls of cake. I kept her asleep two hours and three quarters, and had some tea and toast for her. When asleep she said that she must be mesmerised for ten minutes on Monday morning as she should have two attacks during the day: the first would come at 2 p.m., and would not last half an hour; that I was not to come until it was nearly over as she would require to be mesmerised for two hours after it to strengthen her for the second attack which would come at 7 p.m., and be severe and last nearly three quarters of an hour. In about half an hour she should be delirious.

April 25th. I went at twenty minutes past two and found her in great pain, screaming and writhing. Whilst the attack lasted, it seemed much the same as the preceding ones: by

half-past 2 she was asleep. I kept her in coma a quarter of an hour, when she awoke she said,

A. "If a doctor could see me now he would say there was no hope."

I. "Why?"

A. "Because there is so much inflammation."

In about three quarters of an hour I had reduced the inflammation by accumulating the mesmerism over the inflamed parts and then making passes according to her directions. In answer to my questions, she said, "The inflammation is gone, but I still look very black. The attack in the evening will come on at seven o'clock, be very bad and last half an hour. Between this and Friday I see something, I don't think it will be pain, I think it will be great sickness; on Friday when I am gasping for breath, if I attempt to raise myself up you must not let me, as it would be fatal. The danger on Friday will be from exhaustion, as I have eaten nothing and made no blood. I see that some of the tubes which nourish the bulbs of my hair have stopped. In a fortnight I should be grey or my hair would fall off if this were to last."

I went again a little before seven, and staid in a room below; at seven o'clock I heard her screams and went up. The attack had just commenced, at a quarter before seven she had felt a burning pain which had made a cold perspiration stand on her hand. The attack was so bad, that for some time she was unable to scream, and was gasping for breath: at half-past seven she was delirious, and in a few minutes afterwards asleep. I kept her in coma about ten minutes, when she awoke she told me that there was a great deal of inflammation and directed me how to subdue it.

A. "Now I see the mesmerism has lighted up the bones in my leg: because the nerves would not take it, it has gone down the bones. The greater part of the nerve has torn, the other part will begin to tear on Friday. I shall have bad retching on Thursday evening and part of Friday."

April 26th. She felt weak, and could not move the leg. I kept her mesmerised two hours, occasionally putting her into coma, and mesmerising the paralysed leg and side. In about an hour and a half she said that most of the muscles were relaxed: in two hours she said that the nerves of the side were beginning to take the mesmerism, but it would be more than an hour before the leg would be right. I demesmerised her and returned at a quarter past four; I put her to sleep and ate dinner for her, which she declared did her much good; I kept her asleep for an hour and a half, occasionally

putting her into coma and mesmerising the side and leg. After an hour and a quarter she said, "Now the mesmerism goes into the nerves; if I awoke I could move my leg." When I demesmerised her the paralysis had gone. In the evening I kept her asleep one hour and took tea for her.

April 27th, Wednesday morning. I kept her asleep an hour and a half. She told me that the next attack would come on Friday at 9 p.m., and would last half an hour until she was delirious. In reply to my questions she said, "The danger will be when I begin to pick the bed-clothes: then you must put your hand on my heart, not press it, but keep it warm and prevent my rising or moving my shoulder up, and moisten my lips with ginger wine: be careful not to have the cloth too wet so as to let a drop go in. I was once equally ill at —, my brother put a mustard poultice over me and then the heart began to beat: the mesmerism will do more, and act more quickly. When that is over and I begin to scream, a little wine will do me good. I am sure I shall get through the attack, because I see other pains beyond. If I could not see other pains beyond, I should tell you that you might call in other people, and that I was not sure." I demesmerised her and came back in three quarters of an hour; she felt weak. I put her to sleep; she said her stomach had shrunk. I ate dinner, when she said her stomach had got up again, and she felt much stronger. She said the stomach had not shrunk after the first time until to day, and that was because she had been moved to have the bed made. I kept her asleep nearly two hours.

April 27th, evening. I kept her asleep two hours. She said she had swallowed a small bit of barbary which irritated the stomach, and would bring on retching at night after being moved. I mesmerised the stomach. This brought some juice over the barbary, but did not remove it. I had tea for her.

April 28th. The retching had come on the preceding night as she had predicted. I kept her asleep two hours, and had dinner for her: she told me that I had better come at 6 p.m. and 9 p.m. She should have very bad retching. If she were kept mesmerised until Friday evening the retching would come during the bad attack, which would be worse. On Friday the danger would last about a minute; she should not feel then, and be past crying; it would be after the attack had lasted about a quarter of an hour; afterwards her eyes would squint; at the end the brain would sink; that I must take care not to let her move her shoulders up, as in that case she should die. She felt certain she should get over it.

April 28th. I went again at six p.m. She had had very

bad retching. I kept her asleep two hours, and had tea for her. She said the barbary was gone: she should have two attacks of retching before I came at nine; and again in the morning, but it would not come on again after the morning's mesmerism.

Nine o'clock. I kept her asleep one hour; she said the stomach looked worse than when I left her in the morning. I subdued the irritation by passes and breathing, &c. She said she should have retching in the morning at times, until mesmerised.

Friday, April 29th. The retching continued so bad from seven a.m. until half-past twelve, that they sent for me. I found her retching, with pain in the chest and a taste of blood. She had had a good deal of ice. I put her to sleep. She said that one of the small vessels at the bottom of the throat was cracked, that it would not matter; she saw inflammation about the chest, stomach, and elsewhere: after about an hour she said, "If I were awake I should be sick now: the tube is trying to make the stomach sick." I kept her asleep three hours, during which time I had some gruel for her. She said that the inflammation was reduced, that she should have no more sickness, but that the left leg would be again paralysed after the attack at night, but that I should take it away on the following day.

I went again in the evening and kept her asleep an hour and a quarter, during which time I had tea for her. She said that the attack would come at nine o'clock, with a burning feeling first; that two-thirds of the nerve would rip up. I went again a little before nine, but did not let her know I was in the house. The attack commenced at nine and was, if possible, still more severe than the preceding ones. She had complained of a burning pain before it came on. After I had been with her about a quarter of an hour, she was gasping for breath, unable to scream, and the arms were stiff and stretched out convulsively. This lasted a short time; the only difference then was that the stiffened fingers began to pick convulsively at the bed clothes. Her sister who was moistening her lips told me that the tongue was swollen and protruding, and the eyes starting from the sockets. I followed the directions she had given me and in about a minute she was able to breathe and scream again. In about half an hour she was delirious and I put her to sleep. After I had mesmerised her two hours and a half according to her directions, she said the inflammation caused by the attack was reduced, and I awoke her. Her left leg was paralysed.

April 30th, I kept her asleep two hours and a quarter in

the morning, one hour in the evening, eating for her as usual. The paralysis was removed by the mesmerism as before.

She had two more attacks after this, in most points like the preceding ones, except that the last, which she had called a bit of an attack, lasted only a quarter of an hour. The exact times when the attacks would commence, their duration and main symptoms she predicted as before, and was invariably correct. Before the last one she said that if, when the attack had lasted ten or twelve minutes, she asked me to raise her I might do so with safety, as she should have an instinctive feeling that the parts had torn asunder, and the obstacle to her sitting up was removed. The attack while it lasted was as severe as the preceding ones. After about ten or twelve minutes she writhed herself up into an arch supported as it seemed to me only by her head and heels, she soon fell back and sprung up in a sitting position, (*the first time for twelve years,*) she supported herself by me for a short time, and then fell back, became delirious and was soon put to sleep. When asleep she said that the place had torn and she might be raised with safety. I continued to mesmerise her regularly until May 27th, generally twice a day, keeping her asleep three or four hours each day, and having my dinner and tea by her side when she was in mesmeric sleep. After a few days I began to put her up into a sitting position for a very short time each day. At first it was accompanied by various bad effects in consequence both of the weak state she was in, and of having been so long in one position; after each attempt I put her into mesmeric sleep, and she then told me, if any mischief was done, how it was to be remedied, and what precautions were to be taken. When I left her, May 27th, she said if she were not mesmerised again she should gradually but very slowly recover; she was able to be carried out and laid on a sofa in the garden, but was still very much emaciated, both by the sufferings she had gone through, and the abstinence. A week previous to the attack her appetite fell off, for eight days she tasted solid food only, viz., one or two mouthfuls of cake once; for thirteen days after that she tasted nothing solid, only a little coffee in the morning and half a cup of tea at evening, and some ice during the time she was subject to the retching. Not only when asleep but when awake also, she seemed to derive real benefit from my eating by her side when she was in mesmeric sleep, and when she awoke could always tell by her own feeling whether I had eaten or not. In sleep she said it gave her no blood, but gave her all the nervous strength she would have derived from really eating.

I went away May 28, and returned in July.

From July 12 to August 16 inclusive, I generally mesmerised her twice a day, keeping her asleep between one and two hours each time. She had felt weak for some days: she could not see herself clearly the first time because she had not much mesmerism in her. In the evening she could see herself, and said, "When I am first put up I shall have a stinging pain in the stomach; it will not matter—it won't be inflammation, but when I am awake I shall be afraid of it. When I first walk a sort of cord will appear to pull my leg; I must disregard that: it will be caused by muscles acting which have been so long dormant. I shall be sure to walk."

She sat up each day for about a minute at a time, and as soon as she felt any bad effect, I put her to sleep to see what it was caused by: usually the blood had flowed too quickly to some particular vein where she had suffered before.

July 22nd. She sat up six minutes without bad effect.

July 23rd. I put her on her feet in her waking state. She said she never should be able to walk: she could not straighten her legs; it seemed as if a cord pulled her. I put her on her feet twice. When she was mesmerised she said it had tried her a good deal, but she should be able to walk. I put her on her feet each day. On August 3 she walked into another room with support; and when I left her on August 16 she was able to walk nearly two hundred yards with my support: not so long with any one else, as she said that my holding her gave her a partial mesmerism.

During this time we discovered that, if before she was put to sleep herself she mesmerised a person in another room, she could when asleep see that person, and describe the state of his nerves, organs, &c., which was very convenient, as she was thereby enabled to give diagnoses in cases of illness in which she could not have borne the patient in the same room; in fact at least nine persons out of ten cross-mesmerised her. When she thus saw a patient, it was his internal not his external form she saw; and the vision seemed rather microscopic. She would examine one organ at a time, and nothing seemed too minute for her to perceive: but that the perception was real we often had proof independently of the diagnosis she gave; as in some cases mesmerism was recommended, and she was requested to tell how the mesmerism acted, and which out of several mesmerisers would suit the patient. On these occasions she would tell exactly how the passes were being made in the room below, with other accidental circumstances. One thing she always maintained, that in serious cases it was of the

utmost consequence what mesmeriser was employed. Sometimes when several have been tried, she has declared that one would soothe and cure, that all the others would do harm; or that the nervous fluid which they sent forth clouded that of the patient. When I asked her how she saw, she said she could not explain it; I should not understand her: it appeared to her as if the whole of what was inside her shell saw the object.

About this time she exhibited a third stage of mesmerism. On several occasions when I had kept her a long time in coma she would utter a slight moan, upon which I used to let her come out of the coma into the ordinary state of somnambulism. But I found that, if I continued to keep her in coma after the moaning, she would pass into an ecstatic state, in which she would shout out and try to rise up to some visions she saw above. In this state I could only collect what she saw from what she said; for she did not hear me: and when she passed back into the usual mesmeric state she knew nothing about it; she said it was as great a mystery to her as the common mesmeric state was to her when awake. She appeared however to be brighter after being put into this stage, and to derive real good from it.

I went away and returned Dec. 28th. During this time she had grown stronger, could walk with support about two hundred yards in the course of the day, but complained of pain in the back, and had felt slight numbness in the arm. She was as usual mesmerised in three or four passes, but at first could not see herself. The third time she began to see, and said she had strained the back by sitting up, and should have had paralysis if she had gone on.

I mesmerised her for more than four months, sometimes twice, usually once a day, keeping her asleep between one and two hours on the average each time. All bad symptoms and local debility gradually disappeared. Before four months were over she was quite well, and able to walk more than a mile in the course of the day.

During this time her power of seeing persons in the mesmeric state increased, and she still retained her power of prevision in her own case.

January 31st, 1854. She had been unwell in the day. When asleep she could see what had made her ill: she said there was inflammation in a valve of the heart, which had contracted it, and the blood would not pass through: that she should be ill in the morning, and not able to rise early: about one o'clock she should tumble down; she could not tell the exact time, as if she walked about it would bring it on

earlier, but she thought it would not be before one o'clock : that she must be watched and not allowed to walk out : that it would kill a strong man, but not her : the mesmerism would not stop it, as there was no nerve to carry the mesmerism down to the valve, but it would do her good afterwards. I acquainted her sister with what she had said, and on the following day went at about forty minutes past one p.m. I found her lying on the sofa, and was told that she had been ill all the morning : soon after one, she rose to shut the door, and fell down ; her sister, who was watching her, was only just in time to prevent her from hurting herself against the fender. The mesmerism speedily relieved her.

Two or three times when she has been asleep I have requested her to see what was the effect of a magneto-electric machine upon myself and others. She used to say that it was quite a gross thing compared with mesmerism : that it did not enter the nerves, but merely acted upon the muscles : that it would stimulate them, and give them blood if they required it. When applied to the liver, she was surprised at its meandering about the liver, and not passing from point to point instantly as she expected.

I have frequently tried the effect of causing her to pass from coma into the higher state of mesmerism, to which I alluded before : it gradually became more defined, and I found that if no serious symptoms came on, she awoke out of it into the common stage refreshed and brighter. As in the higher stage she gave no sign of hearing me, and when she came back into common sleep knew nothing of what had passed, I could only collect by what she said that she believed she was hearing beautiful music, seeing visions, and talking with one or two angels who seemed to attend her. After a little time she would attempt to rise up to what she saw, but I found that by breathing on the sofa behind I could draw her back and prevent her rising. Sometimes, however, when in this stage she would see a person who was considered dying, and about whom she was interested ; in which case the symptoms were rather alarming, and she used to pass off into another state, with the arms perfectly rigid, the breathing apparently stopped ; from which I had some difficulty in rousing her, and when aroused she would say she looked ill, and request to be put to sleep [*i. e.*, into coma]. Fortunately she had before this begun occasionally to pass into this rigid state, and had told me how to rouse her from it, which was to desmesmerise her strongly and then put her into coma. She said that when she was in that rigid state her spirit could not come back. At first she affirmed that it

did not matter keeping her in it a long time, provided I did not go away and used the proper means to rouse her—the feeling was exceedingly delightful; but latterly after it had come on in consequence of something disturbing her during the higher stage of mesmerism, she said, “I don’t think it would do keeping me too long in that stage.”

I. “Why?”

A. “I think perhaps my spirit would not come back.”

I. “Do you mean you should die?”

A. “You could not call it death: it is so very pleasant.”

I. “But you would have to be buried?”

A. “Yes; I should have to be buried.”

As she had frequently seen the spleen diseased in patients, and did not know its use, she requested me to allow her to watch mine, which she did for nearly two hours, after a meal. What she told me was as follows:—

“The position of the spleen indicates that it is of great consequence. I see the blood is purer when it comes out from the spleen than when it goes into it: the blood in passing through the spleen changes its character. The spleen mingles a secretion of its own making with the blood. The use of the organ is not to receive the overplus of the blood from the heart, but to change the character of the blood. The kidneys and the glands receive secretions from the blood, but this gives a secretion of its own which seems to change the character of the blood. Whenever I see persons with their blood heavy and loaded, they always have bad spleens: the blood cannot be good without the secretion which the spleen affords it.”

In answer to some questions I put to her she said, “The secretion appears to mix with all except the red part of the blood, as cream mixes with tea, and softens and corrects it. The secretion is not an acid; it corrects acid: I don’t exactly know what an alkali is, but if the blood were too acid the secretion would mingle with the acid and neutralize it. All the blood in the heart passes through the spleen; I should think a bucket full in a little time; but it does not all go through directly, as if you poured it from one vessel into another, but it all goes through before it comes back to the heart. I could not tell what proportion the spleen gives to the blood, unless I saw other specimens; perhaps more or less according to the character of the blood. It seems odd to me when awake that thought should act upon the glands, but now it seems natural, because I see how the nerves press upon the glands. If the spleen acts during the night as

actively as it is acting now, I should think it would give a gallon full in the twenty-four hours: I can't see where it gets the gallon full from—it appears to make it; perhaps I may find out by watching it more, but I am tired now.”

In conclusion I may add, that the cure effected by the mesmerism seems permanent: the lady is now well, and has been travelling about.

R. A. F. BARRETT, B.D.,

Senior Fellow of King's College, Cambridge.

August 11, 1854.

NOTE BY DR. ELLIOTSON TO THE MOTTO.

It is lamentable for the public to learn that the Fellow of the London College of Physicians, a graduate of the University of Cambridge, who delivered the Harveian Oration so late as the middle of 1854, displayed either wilful and utter ignorance of *a body of thoroughly established medical truths*, or unbounded effrontery in denying what he knew to be true.

Whichever be the case, the public is not unlikely to consider that, as he must be conscious of the *wretchedly imperfect state of medicine* and the duty of neglecting no means of improving it, he displayed a cold-blooded disregard of the sufferings of his fellow-creatures, which, arising whether from the agonizing nature of surgical measures or from the ravages of unremedied disease, mesmerism has the power of so wonderfully preventing, assuaging, and curing, without the slightest danger or even annoyance, nay, even with the most comfortable feelings—what cannot be said of chloroform, blisters, sinapisms, issues, setons, emetics, purgatives, narcotics, mercury, and the host of nauseous drugs.

The public is likely to be amazed not only at a London physician of the present day acting in this way, but at his conceiving that the College could be in such a state as to listen without disgust to such an outpouring. The public presumes that the College of Physicians consists of observing and reflecting men, who know that facts in science or in art must be determined by observation and trial; and sees that Dr. Alderson's *bare declamation*, without any argument upon the subject, is unworthy of a moment's regard, and in the case of chemistry, astronomy, or any other science or art, would be estimated as idle wind.

The public not only must see this, but must feel asto-

nished that, in a society supposed to consist of gentlemen, coarse language should be ventured upon, instead of a courteous expression of difference of opinion. Formerly discussions were carried on with abuse: but in modern days such a want of decency is not met with among scholars or scientific men. Why those Fellows of the College and other gentlemen who are known to be conversant with the truths of mesmerism, and who have announced their belief modestly, though firmly, and given their reasons, should be treated differently from the investigators of all other sciences, it is hard to guess. But Dr. Alderson without any ceremony forgets himself so unfortunately as to call us, who certainly are in no respect, intellectual, moral or social, his inferiors, "*false and vain discoverers*," "*miserable boasters*," "*mountebanks*."* This is calculated to give the public a very poor opinion of the intelligence and manners of the College of Physicians. The Bishop of Oxford, who was present and is equally convinced from experiment of the truth of mesmerism with myself, must have smiled at Dr. Alderson's display: so must Dr. Billing, Dr. Mayo, Dr. Watson, and other Fellows of the College, and Mr. Green, formerly President of the College of Sur-

* In a lecture delivered before the College, and quoted and commented upon by myself at some length in *The Zoist*, No. XXXIX., Dr. Alderson called mesmerism the "*monster delusion of the century*," said it was an "*absurdity*," "*with pretensions actually superhuman*:" that we declared it could "*cause the spirit to shuffle off its mortal coil, and endue a creature with a sort of omnipresence and omnipotence*," and that the world "*may search in vain for one single well-attested practical benefit from the inventors of this system*." Tolerably cool! but unreprieved by the College in—1852.

In the Harveian Oration of 1850, and quoted and commented upon by myself in *The Zoist*, No. XXXI., Dr. John Arthur Wilson said, "*If this or that duke, earl, senator, knight, who trust their wives or daughters to these indecent mesmerist or obstetric women—of mesmerist bishops, of arch-mesmerist arch-bishops,—allow me for this one day, while I am among my brother doctors, to hold my tongue out of sheer disgust, out of modesty, out of MY REVERENCE FOR RELIGION.*" "*Get out of the way you modern patrons, you homœopathsists, you hydropathsists, you visionaries, you mesmerists.*"

In a lecture previously delivered by him before the College of Physicians (see *Zoist*, No. XXIII.) he had "*ridiculed mesmerism as an imposture sometimes shewn in drawing-rooms to fashionable dowagers with not half the sense of laundry-maids, and talked about by Resicrusian parsons and semi-delirious butlers.*"

In the Harveian Oration of 1848 (see *Zoist*, No. XXIII.), Dr. Francis Hawkins said, "Do not quacks bunt out the vices or infirmities of mankind to turn them to profit, some selecting one and some another for their purpose? Among quacks, the *impostors*, called *mesmerists*, are in my opinion the especial favourites of those, both male and female, in whom the sexual passions burn strongly, either in secret or notoriously. Decency forbids me to be more explicit." "From these and similar *artifices*, the physician should be carefully removed and guarded: and this can hardly be accomplished except by a sound education, which will teach him to thoroughly abhor all *deceit and trick*."

geons, who are no less convinced than the Bishop of Oxford, though they do not work much for the cause.

"Harvey was modest also, and loved truth—not for his own preferment, but for her sake alone. His discoveries had to bear the test of factious opposition." We too are "*modest*," aware that the discoveries are not our own: we too are "*amazingly persevering*," but we are intrepid in the cause of nature's truths,—of truths most important: and "*not for our own preferment*," Dr. Alderson well knows, "*but for her sake alone*:" and we laugh to scorn all our uninformed and unscrupulous and self-sufficient "*factious*" opponents. In my Harveian Oration delivered in June, 1846, in obedience to the will of the founder of the oration, I introduced mesmerism in these respectful words:—

"Let us never allow authority, conceit, habit, or the fear of ridicule, to make us indifferent, much less to make us hostile, to truth: and thus, being single-hearted lovers of truth, and prizing it above everything else, we shall all love one another. Let us always have before our eyes this memorable passage in Harvey's works," &c., &c.

"'Some are clamorous with groundless and fictitious assertions on the authority of their teachers, plausible suppositions, or empty quibbles: and some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument (which results from sense) and show themselves mad with sophistries opposed to reason.' 'How difficult it is to teach those who have no experience or knowledge derived from the senses, and how unfit to learn true science are the unprepared and inexperienced, is shown in the opinions of the blind concerning colours and of the deaf concerning sounds.'

"Never was it more necessary than at the present moment to bear all these things in mind. A body of facts is presented to us not only wonderful in physiology and pathology, but of the very highest importance in the prevention of suffering under the hands of the surgeon and in the cure of disease. The chief phenomena are indisputable: authors of all periods record them, and we all ourselves witness them, some rarely, some every day. The point to be determined is whether they may be produced artificially and subjected to our control: and it can be determined by experience only. The loss of common feeling,—anæsthesia, is but a form of palsy, and in it wounds give no pain. If this condition can be induced temporarily by art, we of necessity enable persons to undergo surgical operations without suffering. Whether the artificial production of those phenomena, or the performance of the processes which so often induce them, will mitigate or cure disease, can likewise be determined by experience only. It is the imperative, the solemn, duty of the profession, anxiously and dispassionately to determine

these points by experiment, each man for himself. I have done so for ten years, and fearlessly declare that the phenomena, the prevention of pain under surgical operations, the production of repose and comfort in disease, and the cure of many diseases, even after the failure of all ordinary means, are true. In the name, therefore, of the love of truth, in the name of the dignity of our profession, in the name of the good of all mankind, I implore you carefully to investigate this important subject."

As I have not yet seen Dr. Alderson's Oration in print and was not present at its delivery, never having attended a College meeting since the vulgar insults of Dr. F. Hawkins in his Oration, that were equally unrebuked with those subsequently uttered in the Oration of Dr. J. A. Wilson, I am obliged to content myself with a report of it. The report is unquestionably accurate, because it is given in both the *Lancet* and the *Medical Times*, with the greater part of the words quoted by me so nearly identical and remarkable that no two persons could have given such a pair of translations, even if the matter translated had not been unfamiliar Latin and morely spoken. They are by the same hand; and, directly or indirectly, there can be no question that Dr. Alderson sent an English version of his Latin to each of these two journals, with a few trifling variations to conceal their source.

"*Harvey's Cambridge training, however, or his Paduan teaching, or even his own bright perception, would have failed to raise him to his pinnacle of fame, had he wanted his amazing perseverance: he was modest, also, and loved truth for her sake alone. His discoveries had to bear the test of factious opposition: claiming erroneously his bright example, many a false and vain discoverer is ready to attribute each counter-argument to envy—that hanger-on of virtue, and to appeal to Harvey's persecution, as if it proved the truth of their pretensions. Miserable boasters! opposition does not prove the truth: the final triumph only shows where it exists. Were it not so, the most ridiculous absurdities would, merely because controverted, seem most true. Let not our ORDER* yield to fallacies which require such vain arguments for their support: and let not mesmerists, table-prophets, homœopaths, mountebanks, or any of the tribe, pollute the honoured name of Harvey by claiming his example to favour their presumption. Truth is indestructible, and cannot be extinguished by oppression: therefore Harvey triumphed finally.*"—*Medical Times*, July 8, 1854; p. 46.

* The late Lord Grey over again!

"Harvey's Cambridge training, or his Paduan studies, or his own bright perception, would have failed to raise him to his pinnacle of fame, but for his amazing perseverance. Loving truth and seeking her most ardently, yet his discoveries had to bear the test of factious opposition. Many a false discoverer has since presumed to claim him as their prototype, and attribute every counter-argument to envy—the hanger-on of virtue. Miserable boasters! opposition is no evidence of truth. Mesmerists! table-prophets! homœopathists! mountebanks! Harvey's persecution cannot change your fallacies to facts. The final triumph only shows where truth exists."—*Lancet*, July 8, 1854; p. 17.

Dr. Alderson reminds us, "miserable boasters!" that "opposition does not prove the truth; the final triumph only shows where it exists:" that "many a false and vain discoverer," because "Harvey's discoveries had to bear the test of factious opposition," "claiming erroneously his bright example, is ready to attribute each counter-argument to envy," "as if persecution proved the truth of their pretensions." No: we argue not thus. Dr. Alderson entirely misrepresents us. We say that the most general opposition does not *disprove* a discovery: that asserted facts are not the less likely to be facts because they are at first opposed and denied: and we refer among a host of medical examples* to the example of the long and virulent opposition to Harvey. We are not absurd, as Dr. Alderson absurdly supposes. The argument which he uses against us was urged by the Aldersons, John Arthur Wilsons, Francis Hawkinsons, Wakleys, Bushnans, Spencer Wellses, John Forbesees, and every *sine nomine* bustler of the day against Harvey:—that opposition and persecution did not prove the truth of his pretensions. Nor, while opposition and persecution went on, could Harvey point to *final triumph* as a proof of their truth.

Happily for mankind, our final triumph is near at hand, and very few more Harveian orators will venture to cut the same figure as Dr. Alderson, or even to make a disrespectful allusion to mesmerism: but our opponents will remain transfixed in *The Zoist* for the amusement of beholders through all generations.†

* See my *Harveian Oration*, p. 67 of the English version.

† In my *Harveian Oration*, when speaking of Caius, I said that he "employed his great influence with Mary to advance Gonville Hall to a College, enlarging this with a new square, and endowing it during his lifetime, and when old and likely to love money, with estates for the maintenance of three fellows and twenty scholars."

Wishing to refer to my Oration, and having but one copy, which a friend had

II. Mesmer's Grave at Meersburg in Suabia. By the Rev. C. KEGAN PAUL, of Eton College.

"At Florence, under Demetrius Chalcondylas, an Athenian, he (Linacre) learnt Greek, which was then not taught at Oxford, where it is now so prized and was introduced against the fiercest opposition, THE FACTIONS OF GREEKS AND TROJANS COMING FREQUENTLY TO BLOWS. On his return from Italy to Oxford, he perpetrated the innovation of teaching Greek before a professorship of that language was founded by Cardinal Wolsey; and, after the spirits of those, whose manners the ingenuous arts had failed to soften and preserve from asperity, were grown cool, and Greek was taught as a matter of course, an equally furious opposition was made by a party of the Grecians to the introduction of a more correct pronunciation of their language—the Roman Catholics fighting for the old

asked me to lend him, and not knowing where another copy was to be found except in the library of the College of Physicians, although I had printed a thousand, I borrowed this copy from the College, and found that some person had written, not valiantly but anonymously, in pencil, the following remark upon that passage, in the Latin version—

"Error! Halls and Colleges at Cambridge have always been on a perfect equality."

To this I reply, that I never spare pains to be accurate either in quoting, observing, or experimenting: I absolutely sag. I conceived that I had good authority for saying that the Hall was *advanced* to a College: I did not say *advanced* in power or authority, but *advanced*—the expression found by me in my authors and implying perhaps in size and revenue only. If any halls were united into one, this was called a college: and it was surely an advance when after two hundred years Gonville Hall was enlarged and enriched by Caius, and the title of College given to it by the Queen's permission.

Speed writing about 1627, about seventy years after Caius's foundation, says of Gonville Hall, "Caius, newly repairing it, obtained leave of King Philip and Queen Mary to be a founder, and named it Gonville and Caius College."

The witty Dr. Thomas Fuller, writing about twenty-five years later (1650), says, "John Caius, Doctor of Physic, improved the ancient Hall of Gonville into a new College of his own name."

Dr. Aikin, in his *Biographical Memoirs of Medicine in Great Britain*, says, "Caius obtained leave to *advance* Gonville Hall into a College, on condition of enlarging the institution at his own expense."—p. 107.

Another writer:—"He succeeded in 1557 in obtaining from his sovereign Queen Mary the power of enlarging Gonville Hall, and of so far originating it by his property as to make it a *regular College*." The friend at Cambridge who mentioned this to me has forgotten the writer's name.

In Ackermann's *History of Cambridge*, vol. i., pp. 81—85, there is information on these points: and it is said, "In 1557, John Caius, who was at that time physician to Queen Mary, obtained permission to give to Gonville Hall the title of a College," &c.

I have every reason to believe that the pencilled remark in the College copy of my Oration was written by Dr. Alderson, for he had just before borrowed my Oration from the College library, he is a Cambridge man, and is exactly the person to do such a thing. Only one other Fellow has, as far as I can learn, had out my Oration since I presented it to the College: for I gave a copy to every Fellow in London. This was Dr. Formby, of Liverpool, who, I hear, is nearly blind, and not likely to have read the Latin, and still less to have troubled himself to write in a borrowed work.

A little cross was placed opposite three or four Latin words. If this implied that the Latin was not good, the crossmaker displayed a very moderate acquaintance with the language of Cicero.

pronunciation, the Protestants for the new—Bishop Gardiner, on the authority of the king and council, whipping, degrading, and expelling those who refused to continue the corrupt sounds, and declaring that, RATHER THAN ALLOW THE INNOVATION OF THE IMPROVED, IT WOULD BE BETTER FOR THE GREEK TONGUE TO BE BANISHED FROM THE UNIVERSITY." "Rabelais, who was twenty years younger than Liusacre, and, though generally known only as an incorrigible wit, was a prodigy of learning and science and an eminent physician, published and lectured upon Hippocrates and Galen, and was *hated and abused by all his French brethren on account of his extraordinary merit, 'particularly because he studied Greek,' THE NOVELTY of that language making them esteem it not only barbarous but ANTICHRISTIAN.*"*

We left the boat, the quaint old street,
To climb where frowns the castle hill
And drawbridge, o'er the cotton mill,
O'er noise of shuttles 'neath their feet.

Though far above us all things told
Of warrior lords and iron knocks,
The torrents cried from quarried rocks,
"The new age undermines the old."

Up, past these towers to other halls,
Dismantled home of princely priest,
Where mingled tones of prayer and feast
Still seem to lurk on curtained walls;

Up, higher up, we came, where vines
Enclasp the rude-hewn crucifix,
And summer suns and showers mix
Their golden glory into wines;

Up, higher up, we saw the wave
Reflect the mountain's rosy show,
We found a churchyard baked in glow,
And there we stood by Mesmer's grave.

* *The Harveian Oration, delivered before the Royal College of Physicians, London, June 27th, 1846.* By John Elliotson, M.D., Cantab. F.R.S., Fellow of the College. With an English Version and Notes: pp. 38, 39.

It gives us pleasure to see that the bitterness of Mr. Wakley towards Dr. Elliotson has declined. For in the *Lancet* of June 17, 1854; p. 647, in an address lately delivered at Nottingham by Dr. Marshall Hall on his return from America, is a quotation of many lines from Dr. Elliotson's Oration, introduced in these words,—“Let empiricism, except a very enlightened empiricism, cease. Above all things, adopt the precepts of the immortal Harvey, as quoted by an illustrious living physician.” When the language used by Mr. Wakley in his *Lancet* respecting this Oration is remembered (see *Zoist*, No. XXIV., p. 402), the insertion of any passage from it, and especially of such complimentary expressions, is a matter of astonishment. Mesmerism now makes giant strides.—*Zoist*.

A pleasant rest ! for him who sought
To lift the veil from Nature's face,
And bore the laugh of all his race
Who dread results of honest thought.

A pleasant rest ! and we, for whom
The laws he groped for dimly dawn,
The breakings of a glorious morn,
May learn in standing near his tomb

To toil in patience, till the gold
Of sunrise light the hills of truth,
For science aye renews her youth,
"The new age undermines the old."

III. *A remarkable case of Cure of Lameness from infancy, through the agency of Clairvoyance.* By the REV. JAMES PEED, A.B., Trin. Col. Dubl., Rector of the Union of Haretown, County Wexford.*

"Dr. Andrew Duncan, jun., was the first professor of medical jurisprudence in any British University. His venerable father had for some years previous urged its importance on the public, and even delivered, I believe, a course of private lectures: but it was not until 1806 that Dr. Duncan, jun., received his appointment." "It was for this appointment that the Fox ministry of that day were so much reviled." "In the House of Commons, June 30, 1807, Mr. Perceval, in moving for the renewal of the finance committee, took occasion to attack the abolition ministry, which had just been turned out. Among other things he said, 'He should not dwell in detail upon all the acts of the late administration, but he confessed himself at a loss to understand what they could mean by the appointment of a Professor of Medical Jurisprudence. He acknowledged that he was ignorant of the duty of that Professor, and could not comprehend what was meant by the science he professed.' On the same day Mr. Canning said, 'He could alone account for such a nomination by supposing that after a long debate, in the swell of insolence, and to show how far they could go, they had said, 'We will shew them what we can do—we will create a Professor of Medical Jurisprudence.'—Stockdale's Annual Register, 1807. pp. 206, 210." *Elements of Medical Jurisprudence*, by T. R. BACCH, M.D. Introduction.†

Dublin, 28th July, 1854.

My dear Sir,—In compliance with your wish, I give you, somewhat in detail, the facts respecting the remarkable case of clairvoyance, of which I communicated the heads when I had lately the pleasure of calling on you in town.

* See Mr. Peed's interesting account of his visit to London and the Mesmeric Infirmary, in No. XXXIX.—*Zoist*.

† Every medical school has now long had such a professor, and every candidate for a medical examination been compelled to attend such a course of lectures.—*Zoist*.

All the facts of the case I can give from my personal knowledge, and have reason to thank this wondrous faculty of clairvoyance, as the means—under the divine blessing—of conferring a signal benefit on a member of my family.

In the beginning of September last, as nearly as I can recollect, I was requested by a Mrs. A. to call to see her daughter, Miss A., who was at the time under the care of an eminent Dublin surgeon, Dr. E., and had once been a patient of mine, when suffering under a severe attack of illness by which she had all but lost the sight of her left eye, though this was happily restored by the agency of mesmerism.

Miss A. had for years been confined to her couch in spinal disease; and, when I called on her, suffered in addition from a contraction of the left leg. With the permission of her medical attendant, a professed unbeliever in mesmerism—I proposed to mesmerise Miss A. three times a week, for a fortnight: Dr. E. kindly volunteering to discontinue for that period his own treatment and watch the result of mine—which he looked upon, at least, as *harmless*.

Before the expiration of the fortnight, the contraction of the leg was removed, and Dr. E. called on me to fix a day to meet at the residence of his patient.

Miss A. was readily put into the true mesmeric coma, and while in that state was extremely lucid, generally of her own accord conversing during the entire sitting.

A day or two before Dr. E. called on me, Miss A., during her mesmeric sleep, was speaking on indifferent subjects—when, abruptly turning towards me, she asked, “Why does not Mr. P.” (meaning myself,) “get something done for his sister?”

“His sister” I replied, “is in very good health.”

“Oh, you know what I mean—his sister-in-law.”

“What is the matter with her?”

“Why don’t you know she is lame? her foot when she rests on it, bends so,” (illustrating the affection on her own foot—the same foot by the way on which my sister-in-law was lame,) “she has not you know a club foot, there is no distortion, Dr. E. cured a lady of 40 years of age the other day, of a club foot; he can easily cure Mr. P’s. sister-in-law.”

“When did she become lame?”

“Let me see—she certainly was not born so—her foot got an injury when she was a mere child at nurse—Dr. E. can cure it easily.”

I confess I was much surprised at Miss A.’s minute acquaintance with the ailment of one of my sisters-in-law. Miss A. had never seen her, nor had I mentioned one word about her.

When Miss A. was awake, I questioned her about my sister-in-law, but she was, as I anticipated, in perfect ignorance of her; and I did not of course allude to the conversation that had just passed, of which she evidently retained no recollection in her normal state.

On Dr. E.'s calling on me, as I have said above, I told him the communication Miss A. had made to me, and we agreed to test her as fully as possible on the subject.

Accordingly Dr. E. and I met a few days after at Miss A.'s residence; at his request, and, with Miss A.'s permission, I put her into the state of sleep-waking. Leaning on my arm, she was able to walk across the room—a thing which she could not attempt without vigorous assistance when awake—and Dr. E., having first tested the completeness of the removal of all contraction of the leg, proceeded to put some questions to Miss A. respecting the extent and nature of my sister-in-law's lameness.

To these Miss A. replied accurately and without hesitation—tracing on her own foot the tendons, &c., affected—placing at his request, her finger on the seat of the malady, and shewing the sinews secondarily, as well as those primarily, engaged. After undergoing a searching and minute examination on the subject, she walked back with me to the sofa—when I awoke her.

On leaving with Dr. E., I told him that my sister-in-law—whom he had not yet seen—had for years been under treatment by some of the most eminent members of the faculty in Dublin, and that her case had been for some considerable time past given up as hopeless. Dr. E. replied that he would examine the case, and, if it proved one on which he could pronounce favourably, he would perform the requisite operation.

My sister-in-law came, at my request, to Dublin, and met Dr. E. at my house. Dr. E., after examining her foot attentively, declared Miss A. *must* have seen it when she was awake. He then corrected himself and said it was a foolish observation, (as indeed it was,) for that no one but an anatomist of experience could have given the description of the foot that Miss A. had given him, and which, with unfeigned astonishment, he pronounced to be wonderfully correct. Dr. E. then described the necessary operation, and fixed the day on which he would perform it.

Meanwhile, I again mesmerised Miss A., and questioned her on the nature of the proposed operation and its probable result.

She told me the operation itself would be a mere trifle—

but that immediately after it my sister-in-law would suffer much pain all along the leg; that this could be at once removed by mesmerism; that the after treatment, in which some surgical machinery must be used, would be both tedious and trying; that in three weeks my sister-in-law would be able to walk down stairs without assistance, but that it would take three months before her cure would be complete.

In every one of the above particulars, Miss A.'s predictions turned out *accurately* correct—as I can myself testify, my sister-in-law staying at my house while under Dr. E.'s kind and skilful treatment. Nor had Dr. E. or myself had any communication on the subject with Miss A. in her normal state.

I must add that subsequently from time to time I mesmerised Miss A. with a view to ascertain her opinion on the progress of my sister-in-law's cure. She always told me how matters were going on, and generally let me know before hand of any change of treatment. Indeed, on one occasion, I had just reached home after having mesmerised Miss A., before Dr. E. had concluded his visit, and I said, Dr. E., you are going to prescribe so and so this morning—telling him what Miss A. had just been telling me. Some members of my family who were in the room burst out laughing, and told me I had repeated almost in Dr. E.'s own words the directions he had just been giving.

Some time after my sister-in-law's cure had been effected, I asked Miss A. when in her sleep-waking state, how she could have known anything about the case. She replied at once, "It was very easy—the foot with bared nerves, sinews, veins, &c., came before me on the cloud—I could trace them all with ease."

Oddly enough she fancies in the mesmeric state that she floats on a luminous cloud, far above her body and our earth.

I have now, my dear Sir, given you a brief detail of this very curious case, and I had hoped that Dr. E. would have drawn up an account of the case himself, as far at least as the facts came under his personal knowledge. This he at once, when I applied to him, agreed to do, though, as still, a disbeliever in mesmerism. But he put off doing so from time to time, until at length, as he pleaded fault of memory and unwillingness to have any remarks of his made public, I thought it better to give the statement as well as I was able in my own words.

You are aware of Dr. E.'s address, in case you would wish to refer to him to procure more minute information on the subject.

I remain, my dear Sir,

Faithfully yours,

Dr. Elliotson.

JAMES FRED.

IV. *Case of Leprosy cured with Mesmerism.* By the Rev.
JEFFERY EKINS, Rector of Sampford, Essex.

"UMBRELLAS.—An umbrella is described in early dictionaries, as a "portable pent-house to carry in a person's hand to screen him from violent rain or beat." Umbrellas are very ancient. It appears by the carvings at Persepolis that umbrellas were used at very remote periods by the eastern princes. Niebhuur, who visited the southern parts of Arabia, informs us that he saw a great prince of that country returning from a mosque, preceded by some hundreds of soldiers, and that he and each of the princes of his numerous family caused a large umbrella to be carried by his side. The old china-ware in our pantries and cupboards shews the Chinese shaded by an umbrella. It is said that the first person who used an umbrella in the streets of London was the benevolent Jonas Hanway, who died in 1786. For a long while it was not usual for men to carry them without incurring the brand of effeminacy. At first, a single umbrella seems to have been kept at a coffee-house for extraordinary occasions—lent as a coach or chair in a heavy shower, but not commonly carried by the walkers. The *Female Tatler* advertises, 'The young gentleman belonging to the custom-house who, in fear of rain, borrowed the umbrella from *Wilk's coffee-house*, shall the next time be welcome to the maid's pattens.' As late as 1788, one John Macdonald, a footman, who wrote his own life, informs us that he had a fine silk umbrella, which he brought from Spain; but he could not with any comfort to himself use it, the people calling out—'Frenchman! why don't you get a coach?' The fact was, the hackney-coachmen and chairmen, joining with the true *esprit de corps*, were clamorous against this portentous rival. The footman, in 1788, gives us some further information. 'At this time, there were no umbrellas worn in London, except in noblemen's and gentlemen's houses, where there was a large one hung in the hall to hold over a lady, if it rained, between the door and her carriage.' This man's sister was compelled to quit his arm one day, from the abuse he drew down on himself and on his umbrella. But he adds that 'he persisted for three months, till they took no notice of this novelty. Foreigners began to use theirs, and then the English. Now it is become a great trade in London.'—*National Advertiser*, Jan. 14, 1854.

"A correspondent of the *Durham Advertiser* says, it is reported that the Rev. Peter Barlow, incumbent of Cockfield, has given so much offence to several of his parishioners by wearing his beard, that they have discontinued their attendance at church!"—*Newspaper*, 1854.

Sion House, Tunbridge Wells,
August 17th, 1854.

My dear Sir,—I beg to forward at your request the notes I took of a case of severe cutaneous disease. The result is, I must confess, passing strange to myself; it has, moreover, excited not only the wonder but the interest and confidence of the neighbourhood in which I live. I have in consequence of this one case had many applications, so numerous, and some indeed from such a distance, that I could not attend to them.

One thing I wish to observe with respect to Daniel Andrews. I never saw any one so patient under severe sufferings, so confident of being cured, and so grateful for any relief or mitigation of pain I was instrumental in procuring for him. I dwell very much on the quality of gratitude be-

cause I have found, by experience, that poor people seldom think of their benefactors after they have received a benefit, whereas I have remarked that mesmeric patients at the infirmary and elsewhere, retain a lively and thankful remembrance of the mercies vouchsafed to them by Providence through the medium of a fellow creature. May not the mysterious communication which conveys not only vitality, but beneficent feelings, from the operator to the afflicted, tend to enhance the moral as well as physical efficacy of the mesmeric influence?

I am, dear sir,

Yours very truly,

Dr. Elliotson.

JEFFERY EKINS.

Daniel Andrews, labourer, will be 69 years of age next May. He has the leprosy in the right leg, having caught cold after working in a ditch ten days, at the beginning of Dec. 27th, 1852. The complaint gradually spread all over his body; he suffered a great deal of pain and had very little sleep, being tormented with a burning sensation. He lives in the adjoining parish of Old Sampford, and I did not hear of his state till some time after he was attacked with this disease; but, on being informed by the Vicar of his parish (who had visited the Mesmeric Infirmary in London, and was disposed to admit the efficacy of mesmerism) that the man was a great sufferer, and that I might possibly be able to relieve him, I went to see him.

Feb. 2nd. I mesmerised him for half an hour, making passes (without contact) from the knee to the toes. The leg was much swelled and inflamed, being of a reddish purple colour which was overspread with a scurfy-scaly crust, and the skin from the ankle downwards was thickly covered with a white mealy-looking powder.—He suffered *much* pain, he told me, after I left him, and he slept badly the three following nights. On the fourth night he had relief, and a place in the middle of the fore part of his leg which I observed to look more angry than the rest of the leg, broke out into a sore which discharged freely.

Feb. 6th. I mesmerised his leg again as before. The sore looked angry and was still discharging more freely (as the patient said) than when it first broke out. *After a few passes the reddish purple colour from the knee to the middle of the leg disappeared, and he felt "dashes"—shooting pains, lower down the leg towards the ankle.* The disappearance of the angry colour was noticed by the patient and his daughter who lives with him, of their own accord.

Being absent from home I did not see him till March 11th.

March 11th. He told me he had suffered less during this interval. I mesmerised him for forty minutes. *The pain is still descending and is less violent, and he enjoys better nights.*

15th. I mesmerised him as before. He was much relieved; the swelling of the leg is greatly reduced, and the mealy-looking crust which covered his foot is beginning to disappear. He suffers *less pain*, and this is *mostly felt at the ankle*. This man, who had never heard of mesmerism, spontaneously affirmed that the passes alone had done him good. *His daughter as well as himself again noticed the change which had taken place in the colour of the leg during the time I was making the passes*, which I continued, as at first, from the knee downwards without contact and without any intention or endeavour to put him to sleep.

21st. He told me that on the evening of the 15th, the pain increased, but it was succeeded by relief. To-day the sensations were as usual. During mesmerisation shooting and shifting pains were felt towards the toes. *The pain seems to rest in the instep*. The leg is less swelled and less discoloured. He still constantly affirms that the passes are doing him good.

March 28th. About three hours after he was last mesmerised he felt heat and pain in the foot, that continued at intervals during the night. He was better the next day and continued so till to-day, when I found the leg of a *less angry colour*, the skin *not so scurfy*, and the foot *less covered with powder*. *The pain is now advanced towards the toes. Hitherto he had with difficulty crawled about his cottage with the help of a crutch and a stick: now he walks about with comparative ease in his garden and in the adjoining field*. I mesmerised him for half an hour. He declares he feels himself better, and is confident of being cured. The sore which broke out in the middle of his legs after the first mesmerisation has been *healed some time*, and is still skinned over, scarcely presenting the appearance of a scar. The parish apothecary, who has no objection to my attendance on his patient, told me that he had the water brash, and he (the doctor) found that *sulphur had no effect in mitigating the cutaneous affection*, and that he had resorted to *arsenic and liquor potasse apparently with as little success*. Andrews for some time has ceased to be under the apothecary's treatment; and he only occasionally took some opening medicine given by the apothecary when it was wanted.

April 1st. He continues to have good nights. The colour

of the leg improves. He walks about with still greater ease, but does not lay aside his crutch and stick. He evidently feels himself *better in every way*. I mesmerised him a quarter of an hour, finishing with strong quick passes which he said caused the "*dashes*" to be felt in the ankle on the right side where the sensation, scarcely amounting to *pain*, is situated.

5th. I found him suffering severely from distention and pain of the stomach arising from acidity. After strong retchings he vomited about half a pint of brown liquid like rhubarb in colour. I made passes over the stomach, and he was somewhat relieved. His leg looks much better and is almost free from pain. I made passes over it at his request. He went to his church on the preceding Sunday—a distance of nearly a quarter of a mile.—and he thinks this attack was brought on by fatigue and exposure to the cold. I was with him three quarters of an hour.

8th. I found him free from pain in the stomach. It left him the day after my last visit. The leg still improves in appearance; *the pain is lessened, and is removed from the ankle joint towards the little toe*. I found him walking in the field next his cottage with tolerable ease, supported by his crutch and stick. He said of his own accord that he would walk to my house, a mile and a half distant, in a week's time.

13th. He sleeps a great deal better at night. His leg is now reduced to its natural size, and in colour it differs very little from the other. The sensation of pain (still very slight) is brought down to the instep towards the little toe. He feels "*dashings*" on that part most when the strong quick passes are being made. He is very sanguine and grateful, still urging his intention of walking to my house.

15th. He continues to sleep well. The leg has *nearly regained its natural colour*. The powder is almost entirely gone from the foot. He drinks (as he did from the first) water which I mesmerise and put into a bottle before I make the passes over his leg. He also bathes the leg and foot with mesmerised water.

18th. He complained of heat in the instep. After the usual passes I put a rag soaked in mesmerised water on the instep and gave him some to drink. His daughter, on seeing me mesmerise the water, noticed bubbles rising from the bottom of the jug and bursting near the surface. *Some time* after the water was poured into a bottle, we *all* casually looking at the bottle observed a quantity of bubbles rising to the top, as if an effervescence was going on*. Andrews in-

* See Mr. Ekins's former observations of the same kind in Nos. XL., XLI.
—*Zoist*.

variably sleeps as much as five hours a night, whereas before I saw him, he did not, as he told me, sleep more than one hour a night in the whole course of the week.

24th. The leg appeared rather more discoloured, but not inflamed. He felt "dashes" as soon as I began the slow passes. When at the beginning of the *séance* I mesmerised the water in the jug, his daughter saw only a few small bubbles. When it was poured into the bottle, it was quite still; but twenty minutes after, we all (four persons) observed the appearance of a slight effervescence. The bubbles were distinct and followed each other quickly, bursting as they reached the surface.

May 3rd. Half an hour after my last visit, Andrew's son-in-law on entering the cottage was desired by Andrews to look at two bottles of water standing in the window, one of them being filled with water as it had been drawn from the well, the other with mesmerised water.* He immediately observed that bubbles were quickly rising in the bottle containing the mesmerised water. During the interval between the last and present visit, Andrews had suffered a return of his pain and had vomited bile.

9th. Andrews is better again. He insists on walking to my house on Friday the 12th. There was thunder and hail during this day; no bubbles were seen in the mesmerised water.

12th. He *did* walk to my house, and, on examining his leg, I found it much less discoloured. I mesmerised him for a quarter of an hour. The "dashings" were less frequent and less violent whilst I was making the passes.

16th. I found him at his cottage not the worse for his walk to my house and back, three miles. I mesmerised him for twenty minutes, and before I left off his daughter observed that the inflamed appearance on the instep was much diminished. He felt twinges as soon as I began the passes. He says the pain is gradually descending.

19th. He moves about his cottage with tolerable ease *without stick or crutch*. He felt only *one slight twinge* in his ankle during the passes. The leprous appearance of the instep is nearly gone. Five minutes after I poured mesmerised water into two bottles, the bubbles were seen to rise as before, and continued to rise for twenty-five minutes. I have since been told by him that the bubbles continued to rise more numerous after I left till eight o'clock, when he went to bed. His daughter and son-in-law also saw the same.

* No suggestion was made as to what was to be seen.

23rd. *He walked again to my house* : on this as well as on the former occasion he walked with the help of a stick only. I mesmerised him as usual. The passes brought on the "dashes" which were drawn towards the toes.

26th. I mesmerised him as usual. He had *walked to his church without fatigue*. He declares that he feels decidedly better, and the parish apothecary who chanced to see him pronounced him to be *convalescent*.

June 5th. He had not been so well since my last visit. The leg looked inflamed, and the pain had risen to the middle of the leg. I had on a former occasion given him nux vomica for the acidity of stomach to which he was subject. The dose was twelve globules dissolved in nine teaspoonfuls of water, one teaspoonful to be taken thrice a day.* After taking this dose, he said he felt a heavy sensation in the limbs and drowsiness. After a quarter of an hour's mesmerisation, the pain shifted to the instep and the angry colour greatly abated. During the passes he felt twinges which gradually were drawn down to the toes. Water five minutes after it was mesmerised began to effervesce, and continued to do so five minutes more.

10th. He is decidedly better. He slept well on the night of the 5th, and on the 7th he observed that his leg had lost its angry colour. He takes nux vomica once (one teaspoonful) at night, and does not feel the same sensations as when he took it thrice a day. The mesmerised water began to effervesce at once, and I saw it continue to do so during my visit of forty minutes. This effect was also noticed by a little boy, by Andrews, and his daughter. I mesmerised him for twenty minutes : he felt the twinges follow the direction of my fingers. About half an hour after, I called again at the cottage with my wife who clearly saw the bubbles which were still rising in the bottle. Andrew's daughter saw them immediately when I began mesmerising the water in the jug.

14th. In less than three minutes after I began mesmerising the leg, Andrews (who was looking at the clock) felt twinges moving from the instep to the toes. Very few and faint bubbles were seen in the water by his daughter. There is thunder in the air. On the last occasion the water was seen bubbling at seven o'clock in the evening by four persons.

19th. In less than a minute he felt the twinges which are more faint each time of mesmerisation. Whilst I was making

* This quantity was recommended by a clergyman in the neighbourhood, who adopts homœopathic treatment in his parish with success

the passes, the colour on the instep grew paler, and the whole leg is of a better colour since the last visit. The mesmerised water had not begun to bubble when I left. Last time it continued to bubble strongly till seven o'clock, and went on in the same way after the cork was taken out of the bottle.

24th. He has improved greatly since the last visit. The sensation in the instep scarcely amounts to pain. He sleeps calmly and undisturbedly at night, and is not forced, as he was at first, to thrust his leg out of the bed clothes in order to cool and quiet the burning agonies he used to suffer. The mesmerised water began to send up small bubbles before I left. On my last visit they began two hours after I went, and continued to work two hours more.

July 3rd. Though I had not seen him for more than a week, the leg was much better in appearance. He still sleeps well. Within three minutes after I began to mesmerise, he felt faint twinges down the leg.*

8th. He felt the same twinges in the foot in less than a minute from the time the passes began. He does not now suffer from acidity of stomach.

15th. The same sensations as before. This is my last visit: from first to last, I mesmerised him between the hours of four and five. During the time I visited him, he saw many persons, who were much surprised at seeing the progress he had made, for it was generally believed that his case was incurable as the "doctor" could do nothing more for him. He was repeatedly asked, especially by the Dissenters, if he thought that the "parson's" passes had done him any good. His reply invariably was, "I don't think, because I know it." On the following week Andrews was well enough to go to town to see his son, and on Wednesday 19th, he called by my desire at the Mesmeric Infirmary where he was examined, and the case was pronounced to be satisfactory.

JEFFERY EKINS.

V. *A few words in favour of Mesmerism.* By the Rev. CHARLES BOHUN SMYTH, Vicar of Alfriston, near Lewes.

"Witness the effect produced by the well-earned triumph of the yacht *America*. Five years before, some of our leading yacht's-men and most celebrated yacht builders had their attention called to the subject of hollow bows,

* The Vicar of Old Sampford in the course of his customary visits called on him between six and seven on June 24th, and distinctly saw the bubbling of the mesmerised water.

with a hint that, if they continued to refuse to adopt them, the result would be, that, sooner or later, their crack craft would get disgracefully beaten. The friendly warning was received with contempt and derision. One well-known builder wrote a work on ship building, containing the usual orthodox platitudes on—*new fangled notions,—presumption of those who set aside the authority of ages,—folly of abandoning rules sanctioned by experience, &c., &c.* The same year which witnessed the publication of this book witnessed the victory of the *America*, furnishing an appropriate commentary on the wisdom of the writer.

"We are now (1833) busily engaged in building Screw line-of-battle ships, but, instead of being in our proper position—the *leaders* of the world—we are become *followers*, in the wake of the Americans and the French. In 1837, Capt. Ericsson (who subsequently introduced the Screw in the United States) with a small Screw vessel only 45 ft. long and 8 ft. wide, towed the Admiralty barge, with their Lordships on board, from Somerset House to Blackwall Wharf, at the rate of 10 miles an hour. Notwithstanding the highly satisfactory result of the experiment, Capt. Ericsson was told, in a reply which the subsequent success of the Screw has already rendered historical, '*that their Lordships declined to entertain the project.*' One would have supposed that the vast superiority of the Screw over the Paddle-wheel, for vessels of war, would have been seized at a glance, but some are afflicted with weak vision; and, as Schiller so forcibly and happily expresses it, '*Mit der Dummheit kämpfen Götter selbst vergebens.*' 'Alas! there is no possibility for poor Columbus at any of the Public Offices; till once he become an Actuality, and say '*Here is the America I was telling you of.*'—Carlyle's *Life of Cromwell.*" On *Economy of Fuel, particularly with reference, to Reverberatory Furnaces for the manufacture of iron, and to Steam Boilers.* By T. Symes Prideaux, Esq., author of various papers in *The Zoist*. London, 1853.

TO THE EDITOR OF THE ZOIST.

Vicarage, Alfriston, Sussex,
June 14th, 1854.

SIR,—Everything progresses in science, art, and mechanics, and what was once valuable in astronomy, law, medicine, and polity, is not only no longer regarded, but almost quite forgotten. As a humble friend to my afflicted race, I can truly affirm, *Humani nihil à me alienum puto.* "*Jam jam efficaci do manus scientiæ.*" I participate not in the hue and cry raised against the astonishing powers put forth by the healing wand. Let others profess what they please, and insist, "*Non persuadebis, etiamsi persuaseris.*" As for myself, I will reason like the far-seeing Gamaliel, and adopt his prudential maxim, and caution certain people as the Hebrew did, namely, "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God (not of Satan, the enemy of man), ye cannot overthrow it." Acts v.

Is not this view, some may ask, a mere assumption on my part,—a *petitio principii*? The onus of proving may be mine, but the onus of disproving concerns the opposite thinkers. One thing is however certain, that there is infinitely more behind the curtain of concealment, and vitally concerning

soul and body, than has ever been dreamt of in human philosophy. *Nous verrons*. Let us hail with reverence what the goodness of God has in these latter days discovered to us in the realms of learning, and not imitate the illiterate friar who preferred his "*mumpsimus*" to the "*sumpsimus*" in his Breviary, and let us prefer to travel at the rate of the new line instead of moving by means of the slow waggons of past times. A stand-still there neither is nor can be in this world, and the last century and the present bear ample witness that a new era is commencing. These remarks seem called for in the case which excites such general attention and inquiry,—the case of Mesmerism, as now rising into deserved reputation. I hear on all sides questions to this purport, what is Mesmerism, and its co-relative systems? Well, what is it? I ask as one who am not altogether acquainted with the arcana of Creation, as one who has lost the double ignorance of the Platonists, for I am no longer ignorant of my ignorance, I seem to be traversing the Himalayan highlands of Asian mystery. I want the help of others, not for my body, which is never troubled with aches or illness, but for my head and understanding, that I may use, and not abuse, the new lights shooting across the new regions brought to view. This question concerns all nations. The whole world presents a scene of varied suffering. What blessings have flowed into other lands of the sunrise and far-west from enlightened Europe, I merely hint at, for to Christendom has pertained the mission of civilizing, humanizing, and evangelizing man, and it is not too much to hope that the Almighty may, in the absence of positive miracles, empower his true worshippers to work equally salutary works, to rouse the body and the soul together, as what affects the one more or less affects the other also. Convinced that the results of the new system of invigorating life rests not alone, or even predominantly, upon excited imagination, and knowing that the phenomena connected with table-movement, whilst tables have no sort of imagination to be acted on, depend on an external agency, on the active rational will and corporeal force, we may argue *a fortiori* and conclude that, if the inanimate matter obeys the animated, much more must the rational principle respond to the spiritual between two similar beings, through the very highest element in man.

But sickly imagination is the stronghold of anti-mesmerism, and such is the reasoning which has been brought to bear upon the doctrine of divine influence and grace upon the human spirit, viz., that spiritual exercises and visitations

spring from mere fancy and delusion, and so the doctrine of the Holy Spirit is questioned, or denied by anti-spiritualists.

Believing that the created forces, or human souls, contain a will which is operative, and affections which are co-operative, that our thoughts are stimuli from within, as objects are from without, since thought went forth, which will sleep no more; it is more probable, that from the well-directed new agency, from its germ, there will flourish a forest of ideas, like the oracular oaks of old from the cup of an acorn, as a grand maternal idea. For ideas, like an irresistible torrent, carry before them the most stagnant multitudes, but do not turn to actions, before sentiment gives them life. Such is the fortune of this new discovery.

At first, the philosophical and religious leaders turned mesmerism and its professors into ridicule, as satirists, libellers, and sceptics. To little purpose, for a time, were apologies and arguments arrayed against clamour. Some were Gallios, who had made up their minds, with Horace, "*nil admirari*," to see nothing but nonsense in what was deemed an outlandish extravagance, which was to be put out of the pale of society, "*vi et armis*," as not worth being argued out of the world; whilst others waited in suspense for fuller information, or were kept in awe and alarm by the fear of infringing on forbidden ground, for fear of eating a forbidden fruit, which some have tried and tasted without injury to soul or body.

I allude to Mr. O—n. Has Mr. O—n received no benefit, directly or indirectly, from the inferences this theory furnishes of a future state? He is no longer a disciple of a most desolate creed. Did Satan work this change, or man, or the Omnipotent by man, not as a miraculous agent, but a second and a natural cause? and must we follow such as would bid us to view these matters of this healing art under the category of the "works of darkness, the doctrines of demons, and of the deceivableness of unrighteousness?" Such were the judgments of a darker age in reference to the discoveries of Galileo, who was hauled over the coals of the Inquisition, as the modern man of science is in the circle of critics. "If ignorance is bliss, it is folly to be wise." But the racked sufferer will not thank you for your wisdom, which would bid him be cheerful in the midst of misery: he will try any arm to lean on; he will accept any well-intended remedy; he will not believe in the monopoly of wisdom claimed by close corporations, but try the new spirits, and prove all things, and hold fast what is good. Such is my intention in my hours of need.

I subscribe myself, yours respectfully,

CHARLES BOHUN SMYTH.

P.S. I cannot imagine a more happy event than that a powerful mesmeriser, or several of this class, should accompany the bands of soldiers and sailors through all the casualties of war. For if medicine-chests, or instruments, &c., &c. were not at hand, then, in certain cases, the sufferers might find alleviation by various aids now in use.

VI. *A case of Mesmeric Disturbance.* By the Rev. L. LEWIS.
Communicated by Dr. Elliotson.

"It appears that *considerable doubts* existed in the minds of Dr. Mantell's professional friends as to the exact nature of the affection, but *by many it was supposed to be a lumbar abscess*, connected in all probability with *caries of some of the vertebrae*; others, feeling a prominent swelling, partly hard and partly fluctuating, in the lumbar region, concluded that there was a *tumor of doubtful character*. The patient used to suffer most excruciating agony. After death it was ascertained by Mr. Adams that there was *no disease either of the bones or the intervertebral substances*; that there was *no trace of any abscess*, all the surrounding tissues being quite healthy: but the vertebrae were twisted in such a way that, with considerable lateral curvature, there existed a backward projection of the lumbar transverse processes, to an extent sufficient to form a prominence. The spinous processes were in their proper relation to each other."—*LANCET*, July 8, 1854: p. 9.*

To Dr. Elliotson.

Linton Villa, Cotham Road, Bristol.

DEAR Sir,—I send you the enclosed case for your perusal. Should you wish to forward it to *The Zoist*, it would be well

* The poor medical man who was thus agonized might perhaps have derived great relief from mesmerism: but he despised it, and vilified those who knew and asserted its truth. This instance corroborates what I have always believed, that the professional opposition to mesmerism arises not from self-interest, but from stupid and conceited obstinacy, such as is seen in a donkey which suddenly takes it into his wise and amiable head not to stir an inch.

The inability of all the numerous and eminent physicians and surgeons who attended him to lessen his suffering, and their universal blunders as to the nature of his disease, ought to inspire modesty, and will make the public doubt the soundness of medical judgment as to mesmerism.

In No. XL., p. 347, will be found Dr. Mantell's ignorant and opprobrious language uttered not one month before his death. "As the alchemists of old, who, in their crude and visionary research for the philosopher's stone, instituted experiments which drew attention to the wonders of chemistry, and laid the foundation of experimental philosophy, in like manner the mesmerists and animal magnetizers of our times, while *practising on the credulity* of their patients or audience, may elicit vital phenomena, which, investigated by men of *superior minds and honest intentions*, may shed important light on some of the most mysterious laws of vitality and organization. At present we can only exclaim with the great philosopher, La Place, 'Ce que nous connaissons est peu de chose: ce que nous ignorons est immense.'"—G. A. MANTELL, LL.D., F.R.S.: Address delivered to the Members of the Western Medical and Surgical Society of London by him as President, Oct. 15,† 1852. *Med. Times*, Oct. 30, 1852."—J. ELLIOTSON.

† "After Dr. Mantell had uttered this absurdity and unprovoked insult, he died on the 10th of November.—JOHN ELLIOTSON."

to accompany it with remarks and illustrations of your own. I know the lady, Mrs. W.; I was at her house last week, but did not see the servant, as she was in a state of convalescence.

I have taken the whole account from Mrs. W.'s MS., and for the most part in her own words. She made ample notes of the case every day, but I have brought the whole within a shorter compass, without, I think, leaving out anything material.

I remain, yours truly,

May 19, 1854.

L. LEWIS.

On the 28th of September, 1853. Mr. W. from home; Mrs. W. and five eldest children out to tea: at home, six little children in bed; Seward the cook (age 27, dark complexion, brown eyes, firm character, superior intellect, strong, energetic will, violent temper); Ann, housemaid (age 20, fair, regular features, blue eyes, soft, gentle manners, apparently an easy temper, mediocre understanding—no cultivation); Elizabeth Miller (age 16, brisk and intelligent, amiable and sensible—above the average).

These three servants were together in the kitchen about seven o'clock. Ann complained of head-ache, which she had had some hours. Seward proposed to mesmerise her, as it might do her good.

Seward declares that she never saw mesmeric phenomena: disbelieved the existence of such a power as mesmerising; had heard of it, but considered it a superstitious humbug; and was not aware that the sleep it was expected to produce differed from ordinary slumber.

Her proposal was made in fun: Ann agreed to it. Seward took Ann's hands and laid hers against them, palm to palm, and looked fixedly at Ann. In about a minute the door-bell rang, and Seward went to answer it. On returning to the kitchen, the servants sat and conversed, and had tea together. Seward noticed Ann yawning a great deal and advised her to go to bed, calling her stupid and lazy. Ann said at last, "I wish you would finish a thing when you begin it, and not leave it half done. Why don't you make me go to sleep downright?" Seward then said, "Well, come then, and I'll finish it if you like." She then took her hands again as before. After about two minutes looking at her, the girl suddenly fell back in her seat, in a complete stupor and, as it appeared, sound sleep.

Thus she remained when Mr. W. came home, and, going through the kitchen, saw Ann asleep. Seward spoke to her in order to rouse her, and succeeded partially, and then ad-

vised her to go to bed. Assisted by Seward and E. Miller, she was got upstairs, and undressed and put to bed. The sleep was not shaken off, but she occasionally tossed her arms, rolled her head, and sighed. About half-past 10 Mrs. W. and family came home. At 11 Ann began laughing immoderately, but although she frequently said, "How droll! what fun! I never had such a spree!" she answered no questions, and took no heed of her fellow-servants. She seemed quite unconscious of anything around her, and appeared fast asleep. This laughter continued at intervals till one o'clock: she then became quite still, and slept till about seven in the morning. Seward did not sleep: she felt uneasy at what she had done, and perplexed at the result. About seven she tried to awake Ann, but had considerable difficulty in doing so. When dressed, Ann went about her daily work with half closed eyes, never speaking except when questioned, and then answering reluctantly, and complaining of pain in her eyes and head. She followed Seward like her shadow, and yet at the same time begged Seward not to look at her. Being unfit to follow her work, she was again advised to go to bed, and instantly fell into a state of lethargic sleep. Seward stood near her, anxious and perplexed, but it was with great difficulty that she obtained any answer from her, and Ann became cold and restless, Seward being obliged to be absent for several hours, during which time Ann slept soundly and quietly and became equably warm; and at the end of that time she answered by nods and shakes of the head questions put to her by Mrs. W.

"Shall your mistress wake you?"—"No."

"Shall Seward?"—"Yes."

"Shall she awake you now?"—"No."

"By and bye in the evening?"—"Yes."

When the evening came, she partially awoke. Her first words on awaking were, "Don't you do it again." To this Seward energetically replied, "No, I *never* will, I promise you." After this she had some food, which she would not take without much pressing and then very languidly, sighing very frequently. To some questions put to her she said, "I have been all day with Seward, and I have been to all sorts of places, I have been so tormented. I have been out of the world, but Seward has been with me everywhere." She also said that "her eyes ached and that sighing did her good." Seward, who was alarmed and agitated, and reproaching herself with imprudence, failed to bring Ann back to her usual state of healthy consciousness. A medical man therefore was sent for,—Mr. P., who professed himself unacquainted with

mesmerism. After having heard an account of the whole matter, he examined the patient's pulse, and tongue, &c., he ordered her a hot foot bath, food, wine, anti-spasmodic medicine, and a blister on the nape of the neck. He had tested her insensibility by pinching her arm violently and running a pin beneath the skin; but she did not appear in the least sensible to pain.

A curious circumstance then occurred, shewing the sympathy existing between Ann and Seward. The latter, overcome at the idea of having occasioned all this trouble, ran up stairs, and in her own room gave way to a *fit of agitated weeping*. This was *unknown* to the party in the kitchen, but, to their surprise, Ann, at the same time, *burst out into hysterical crying*. Upon this, Mrs. W. going to find Seward, and seeing that she also was sobbing violently, told her decidedly that, for the sake of the patient, she must try to control her feelings. *This she did* by a great effort and followed her mistress down stairs, where they found that Ann also had *ceased crying* and fallen sound asleep. After awhile Mr. P. left, Ann was taken to bed, and the prescriptions were followed. Whenever she was roused, which could be done only by Seward, she complained of distressing pain in the chest and back and numbness in her limbs. When Seward called her next morning, she was still in a state of stupor, and Mrs. W., finding her unfit to go about her work, caused the blister to be applied and castor oil to be given her. She suffered Seward to dress her and went down, but could not open her eyes. After an hour she was sick and vomited bile. When Mr. P. called he found her in another fit of hysterical crying, Seward having been sent away for the day. Mrs. W. now adopted a decided tone with her, by which means she was induced to allow Mr. P. to take off the blister. She then answered his questions better than before and partially opened her eyes. He ordered her to take a walk and advised that she should be required to do her work and not be noticed, or pitied or talked to about her sensations.

These directions were followed, but whatever she did, the patient seemed still heavy and absorbed in herself. She inquired for Seward, saying that she had been with her all the previous day, persisting that she had been out of the world and hoping that, if she went again, it would be for good.

Some days however she would feel better, but generally towards evening she would relapse into the dull state, taking no notice of any one. One day Mrs. W. went to meet Seward in the garden; she had come to make inquiries about Ann, whom she was *not allowed to see*. Notwithstanding

this, Ann said that *she knew Seward had called*. Seward came back and went about her work next day, but, whenever she came in Ann's presence, the latter yawned, though by degrees she became a little better. The medical man's opinion was, that, however caused, the patient's symptoms and state were *identical* with those presented by *hysteria*; and as such he treated this extraordinary case, though the girl while under the influence assured us that she never had drowsy fits before, never had been in that state and never had hysterics.

Subsequent circumstances.

About a fortnight after what has been related, Seward herself shewed many symptoms of weakness; her appetite failed, her pulse was feeble. She lost her rest at night, and her strength was prostrated, so that it became necessary to send her home for rest and a change of air. After this, Ann became much more lively though she occasionally sighed as if uneasy at her absence. Whenever questioned about being mesmerised, she always spoke of it as something mysterious and not to be spoken of. She once said that she had seen beautiful places and lots of people, more children than grown people, that they would not let her be awakened till she had promised not to tell what she had seen and heard there. She also said, "When Seward dies, I shall die," and that Seward was with her all the time in that beautiful place and would go there with her again some day. She was a long while going there, but came back in a moment.

In about a week Seward came to Mrs. W., but Ann was seized with yawning and stupor as soon as she saw her. A few days after, the same thing happened when Seward came; and Ann said she could not bear to look at her, it hurt her eyes and head and gave her dreadful numbness in her arms, and made her eyes more or less inflamed. The next time, about a week later, that Seward came, but before she arrived at the house, Ann suddenly exclaimed as if in fear, "Oh, I know she is coming."

It was now evident that these two servants could not live together; so Seward left her place. Though Ann cried much and hysterically after she was gone, she revived wonderfully in a few days and seemed quite to throw off the influence which began before Christmas. But Seward, having occasion to speak to Mrs. W., went to the house. *Before she knocked at the door, however, Ann shuddered and yawned, and said, "I'm sure she is coming," and her eyes became inflamed and she was much agitated.* She ran up stairs but said that Seward's eyes were like two great flames of fire and that they

went right before her in the dark all up the stairs. She would not come down till Seward was gone.

Since this time, the two servants have not met. *Wednesdays* have passed with merely a few yawns. Ann is in better spirits and better health, though not in all respects as well as she was before. This is now the 11th of January, 1854, and a Wednesday evening, and Ann is not much more sleepy than on other days, but has referred with sighs to Seward as usual.

To later inquiries made of Mrs. W., the following letters were received :—

“Lyme, 27th May, 1854.

“Dear Sir,—I hardly know how to give you an account of the state of Ann’s health at present, without referring in some detail to certain symptoms which have varied throughout and appear to have been more or less dependant on the imagination. For instance, the very decided and immediate effect of nine drops of tincture of steel given only *twice* in one day, (about six weeks ago,) at the suggestion of an eminent medical man (to whom I related the case, but who laughs at mesmerism, and, believing it all to be the effect of imagination, desired me to “invest the bottle of drops with some mystery, as being a rare medicine specially useful in cases like her own, and ordered by some learned old grey beard),” Ann’s imagination so helped the steel, that it seemed to me unfit to pursue it after two doses. The like result occurred at a subsequent period when I thought it best to try the effect of the drops again. Since then, about a fortnight ago, she fell suddenly ill, being low, nervous, dull and sick for several days. I attributed it to the smell of new paint in the house; but her fellow-servant told me that, while walking with her, (the day before she was taken ill, and whilst in excellent spirits,) they had met Seward (the mesmeriser), and Ann had instantly turned ashy pale, and trembled violently, and could hardly walk home; and that she had not recovered herself throughout the day. This informant believed that it was this *upset* of the *nerves* which was the true cause of her illness on the following day. Ann looked so weak and pale and dejected that I sent her home six miles off for change of air, and I have not since heard of her. Should she become quite strong in a few days, she will return; otherwise, it is understood between us that she will not resume her service with me. She has been a very inefficient servant from the variability of her states, and frequent fits of dullness, apathy, and want of head and memory, but *she* attributes all to the mesmerising.

She has looked pale and more delicate and fragile, instead of brighter and stronger, ever since she was mesmerised; and I do not see that the steel has improved her in these respects.

"I am, Sir, yours obediently,
"C. M. W—."

"Lyme, 20th June.

"Dear Sir,—My servant Ann returned to me after a week's absence. She had during that time been under medical care for symptoms considered by her doctor to be produced by the *pain* in this house. She has, since her return, been very much better in all respects; her spirits livelier and her head clearer. She does her work better, and there appears to be now no constitutional derangement. Meantime, her mesmeriser has obtained a situation sixty or seventy miles away; and the communication of this fact to Ann was attended by a marked relief to her mind.

"I am, dear Sir, yours truly,
"C. M. W—."

NOTE BY DR. ELLIOTSON.

This was an instance of mesmeric disturbance, which shews, 1st, that no person should mesmerise who is perfectly ignorant of the subject; 2ndly, that no medical man should presume to prescribe for a mesmeric case whose absurd conceit has prevented him from becoming acquainted with mesmerism.

What is necessary to be known may be soon learnt: but mesmerism is not to be played with by the perfectly ignorant.

The time will come when every medical man will be as much ashamed of acknowledging his ignorance of mesmerism as he would be at present of acknowledging his ignorance of the use of the stethoscope. Professional men at present feel no scruples, in truth they glory, in telling their patients that they know nothing of mesmerism. I recollect the time—from five and twenty to thirty years ago—when few in England besides myself knew anything of the use of the stethoscope, and it was ridiculed in lectures before the College of Physicians and in speeches at London medical societies, and habitually in conversation between medical men and in the remarks of medical men to their patients, who of course believed them to be oracles, and considered that they "*must know*," and be "*quite competent to judge*,"—from Dr. Chambers, then the fashionable physician, to the humblest drug-

gist-apothecary.* At present almost every medical man considers stethoscopic knowledge a necessary and established part of his profession, and, however deficient in it, would be vexed at being thought at all deficient, carries a stethoscope in his pocket, and has one or more visible in his consulting room. A similar time will come for mesmerism: and no

* In my *Physiology* I thus wrote seventeen years ago:—"When Laennec first published his great work, I procured a stethoscope and investigated his statements. Although the facts of percussion, as detailed by Avenbrugger about half a century ago, must of physical necessity exist, I had always been taught, by the first teacher of medicine in London, at Guy's Hospital, Dr. James Curry, that they were fallacies, and they were dismissed in three minutes as unworthy of the slightest attention. Education, therefore, tended to make me sceptical. But I soon found that Avenbrugger had been disgracefully neglected in this country; and that Laennec, like Avenbrugger, had opened to us a new and extensive scene in disease, to which, though it had always existed, we were blind—that we had eyes and saw not—or really, to drop metaphor, that we had ears and heard not. For a length of time I found some at St. Thomas's treat percussion and auscultation with ridicule; some with absolute indignation; and others, for years, treated it with silent contempt; who all, I am happy to say, now practise both. I was therefore in the habit of studying them in the wards alone, and at hours when I expected to be unobserved. When I at length advocated and taught them in the school, one of my colleagues, I heard, pronounced it nonsense or worse in his lecture; and at the College of Physicians I heard a senior fellow, in a Croonian lecture, denounce the folly of carrying a piece of wood (some called the stethoscope *inutile lignum*) into sick chambers and making observations to the destruction of all philosophical and dignified views, such as become men whose minds have been enlarged by the education which Oxford and Cambridge afford. When another fellow of the College (Dr. Chambers) was asked his opinion of auscultation, in the wards of his hospital, he at once, as I was informed by the gentleman who asked the question, condemned it as nonsense; and when told 'that Elliotson assured his friends that he had a high opinion of it and made his diagnosis of affections of the chest with infinitely more accuracy by its means,' he replied,—'Oh! it's just the thing for Elliotson to rave about!' Yet good sense and truth have prevailed. This physician has now a work on auscultation dedicated to him, as to one who had the candour to examine auscultation at an early period, when others despised it, and who materially assisted to spread its adoption! Even Dr. Spurzheim was as unphilosophical on this point, as others were in regard to phrenology. On seeing a stethoscope one day (in 1824) upon my table, he said,—'Ah! do you use that hocus pocus!' And on my replying that it was highly important to employ the ear, he added, 'You learn nothing by it; and if you do, you cannot treat diseases the better.' Both which remarks were incorrect, and shewed an unhappy state of mind. An old physician, on seeing me use the stethoscope, began our consultation by informing the practitioner, whom he had never seen before, and myself, that he 'never made use of these French fooleries.' Yet ignorance of percussion and auscultation is now considered a sufficient proof that a man knows but half his profession, and Laennec's name has become imperishable."—*Human Physiology*, pp. 398-9.

The first court physician of his day—the late Sir Henry Hallford—who had been physician to I know not how many of our monarchs, and other members of the Royal Family without number, as well as to nearly all our aristocracy, died in entire ignorance of the use of the stethoscope, though President of the Royal College of Physicians. Whether the present President, Dr. Paris, in whose presidency and in whose presence the four successive discreditable outpourings of Drs. Hawkins, Wilson, and Alderson (the latter in lecture and oration), were ventured upon, knows anything about it, I am not prepared to say: but I know that for very many years he spoke incessantly and restlessly against it as an absurdity.

practitioner will venture to express a doubt of its truth or utility, or to appear ignorant of it: no Harveian orator will venture to vilify its supporters, nor will any occasion be given for a supporter of it to point out the gross antimesmeric language of an orator, as I did in the mildest manner to the President, Dr. Paris, when Dr. Hawkins called us *quacks, impostors, the favourites of males and females whose sexual passions burn strongly, either in secret or notoriously, decency forbidding him*, he said, *to be more explicit*. The President, Dr. Paris, took no notice of my letter for three months: I then in the mildest manner wrote again, requesting to know whether my letter had been received: and he replied that he had received it, but declined to take part in any *controversy* on mesmerism. He refused all redress: Drs. Wilson and Alderson knew consequently that they might follow Dr. Hawkins's example with impunity. The following is the account of the whole affair published in No. XXIV., pp. 404, 405:—

“I immediately wrote the following letter to the President:

“Dr. Elliotson, as a Fellow of the Royal College of Physicians, presents his compliments and begs to direct the attention of the President to the following portion of the Harveian Oration just received by him from Dr. Francis Hawkins.

“*Quin etiam vitia, sive infirmitates hominum, nonne aucupantur, et quæstui habent, alii alia, Circumforanei? De genere hoc, præstigiatores, quos vocant, Mesmerici, ni fallor, iis præcipue arrident, quos, utriusque sexus, Mater sæva Cupidinum aut cæcis urit ignibus, aut palam exagitat, Sed ex quibus hoc subintelligi potest, ea pudoris ergo, sunt reticenda. Ab his, et talibus artificiis, segregandus est Medicus et sepiendus sedulo. Quod vix præstari potest, nisi recta et bona institutione, ita informetur, ut a dolis et fallaciis prorsus abhorreat.*”

“Dr. Elliotson is universally known to have asserted the truth of the greater part of the mesmeric phenomena and of their production by artificial means, as well as the inestimable advantage of mesmerism in the alleviation and cure of diseases and the prevention of pain in surgical operations, and to have done this in his Harveian Oration, and continually to prescribe, and sometimes, though always gratuitously, to practise, mesmerism.

“August 9, 1848.”

“I received no answer for three months, and then thought it time to address the following note to the President:—

“Dr. Elliotson presents his compliments and takes the liberty of requesting to be informed whether the President of the Royal College of Physicians received a note from him in August last, pointing out

some passages in the last Harveian Oration relating to mesmerists, of whom he is universally known to be one.

"Nov. 15."

"I received this reply :—

"Dover Street, No. 16, 1848.

"Dr. Paris presents his compliments and informs Dr. Elliotson that he did receive from him, in August last, a note in which he directed his attention to some passages relating to mesmerism in Dr. Hawkins's Harveian Oration, but as Dr. Paris must decline becoming a party to any controversy upon the subject, whatever opinion he may entertain privately, it is his determination to act with that impartiality which led to Dr. Elliotson's appointment to the oration."

"To this I wrote the following reply :—

"Dr. Elliotson presents his compliments to the President of the Royal College of Physicians of London, and begs to remark that he did not request the President's attention to passages of Dr. Francis Hawkins's Oration relating to *mesmerism*, or of a controversial character, for there are none such; but to passages relating to *mesmerists*, of whom he, a Fellow of the College, has for ten years openly been one—passages stigmatizing mesmerists as quacks and impostors and the especial favourites of both males and females whose sexual passions are secretly or notoriously violent, respecting which point Dr. Hawkins declared that decency forbade him to say more.

"Conduit Street, Nov. 17, 1848."

"To this I have received no reply. The matter is now for posterity.

"JOHN ELLIOTSON.

"Dec. 30, 1848."

Had the medical man who was called in by the mistress of the servant-maid not been discredibly ignorant of mesmerism, he would not have blistered and physicked the poor girl. In such cases, blisters, cupping-glasses, purgatives and other drugs, are the ridiculous routine which suggests itself to the doctor. He could see nothing more than hysteria. But is he fully acquainted with all the forms of hysteria? In hysteria there are sometimes more wonderful things than are suspected by practitioners.* In states induced by mesmeric processes these wonders are usual. Common hysteria and the mesmeric states are very different things. The present patient should at the first have been steadily mesmerised into a deep sleep, allowed to remain in it till it ceased spontaneously, and again and again been sent to sleep

* See the cases, for example, recorded by Dr. Petetin of Lyons, in which the higher phenomena of mesmerism took place. I extracted them into No. XL., Art. 2.

till she woke in a calm state of her own accord. She instinctively begged for sleep—begged to “have the sleep finished.” It requires immense perseverance sometimes to produce mesmeric effects in these states. In an article upon mesmeric disturbances published by me in 1849, in No. XXVII., in which I collected many most interesting facts, I gave directions for the treatment of such cases at p. 246:—

“The proper way to remove disturbances from the absence of the mesmeriser or the proximity of others is for all but the mesmeriser to withdraw, and the mesmeriser to approach the patient, take his hand, and continue to hold it and soothe him by every mark of kindness. If attempts to mesmerise do not irritate, they may be made: but frequently whether the state be marked by delirium, violent or not, or merry, or by fatuity or stupor, the patient is for a time apparently quite insusceptible of true mesmeric influence. From time to time attempts to mesmerise him may be made by his mesmeriser. If sleep is induced, and maintained by the mesmeriser’s contact or continued gazing, passing, &c., the patient may wake up in his natural state: but frequently relapses occur for a time. The deeper the sleep the better: and any means known to deepen it in the particular patient should be employed. I have seen some of these mishaps, and they have all been soon removed, though I can conceive that if a person is strongly predisposed to insanity, or idiocy, or fits, terror thus induced may give rise to any of them more or less permanently, just as terror from other causes is known to produce them. There is occasionally so much depression, paleness, faintness, and feebleness of pulse in these cases, that, during the occurrence and afterwards, wine is required and borne in quantities which could not be borne at other times. It in general aggravates the symptoms if another person attempt to assist, unless he has mesmerised the patient on other occasions, or is liked by the patient in the natural state: and it often aggravates even then. Decidedly nothing can be worse in a case of mesmeric dislike than for others to go up to the patient and try to soothe him: and yet all generally surround the patient and try all sorts of means; and probably a medical man, ignorant of mesmerism, proposes bleeding, cupping, purging, &c., when the mesmeriser has only to keep all at a distance, take the patient’s hand, and above all to *breathe* (not blow) *very softly* upon the patient, especially on his face and bosom, to speak kindly, and he will at last see all come right. Public exhibitions must in many cases derange mesmeric phenomena, especially if strangers approach and behave ill.”

When observation and cautious trial shew that others, or one other person, are borne by him, their presence should be gradually enjoined, and the operator should be separated from him as soon as this can be borne without irritation, so that the attachment may gradually die away.

The present case was one of mesmeric attachment, as

shewn by the patient following the mesmeriser about, and of a disturbance of the nervous system produced by the operator leaving the patient when in the mesmeric sleep-waking and mesmeric attachment, and aggravated by the means employed to rouse and benefit her. She thus was strongly attracted but at the same time dreaded her mesmeriser, fancying her eyes like balls of fire, and not daring to go down stairs till she was gone. The coexistence of such feelings is possible. Even love and hatred of the same person, endearment and cruelty, are compatible.

The present case corroborates what I long ago felt satisfied of from observation—that the mesmeric attachment is simply attachment. It occurred here in a female towards a female. In the interesting mesmeric case at Brighton recorded by Mr. Parsons,* it occurred in a youth towards that gentleman. In Master Salmon it occurred towards me: but if any other person, male or female, mesmerised him, it occurred towards that individual, and he repelled me strongly. Nay, if one person mesmerised half of him, and another person the other half, both persons males or both females, or one a male and the other a female, one half of him was attached to the mesmeriser of that side and of that side only, and repelled the other person.† In these cases there may be the greatest disparity of years between the patient and the mesmeriser—the patient may be a child. In all these cases, there is a horror of all or most other persons, male and female. In one of my patients, a young lady,

“Whose attachment in the mesmeric state was so violent and so exclusive, that she always insisted on holding my hand; was displeased, when even apparently in a very deep sleep, if I spoke to others; appeared to hear nothing said by others, though what was said might be calculated to render her unable to restrain herself from shewing that she heard it; appeared not to hear any noise, however loud, sudden, or disagreeable, made by others, unless she mistook it for a noise made by me; would allow nobody but myself to be at a short distance from her, nor more than two, sometimes not more than one, besides myself, to be in the room, nor allow any other animal, even a bird, to be near her; nor allow me to *mention* any other person, nor even a living brute. She was angry if I mentioned her father or sister, both whom she dearly loved when awake; if I mentioned a dog, bird, fish, a fly, or even the mites of cheese, as alive: but if I spoke of birds or fishes as dishes, and therefore no longer alive, she experienced no annoyance. Jealousy could not be carried to a higher pitch.”—No. IX., p. 53.

* No. XXIV., pp. 349—352.

† This beautiful case is detailed in No. XXXIV., &c., p. 178. References to many such will be found there.

Their proximity, if known, creates uneasiness : the contact of their hands absolutely distresses. The moment Master James Salmon was thrown into the mesmeric state by me, he could not endure the touch of another person's hand by his own, though he could bear another person to touch his arm through his clothes : he implored any one who touched him to desist. In Master Henry Adlard, this peculiarity extended to things touched by others : nay, it occurred in reference to things touched by the half of the mesmeriser not corresponding with his own.

"I have one, who, though always in a silent sleep without speaking, becomes uncomfortable and wakes if I cease to hold his hand ; and will not bear the touch of a stranger, nor the contact of metals previously touched by another ; and, though he often grasps my hand, he lets it go if I converse with or touch others : nay, each half of his brain experiences affection distinctly ; for he often grasps one of my hands with one of his while the other continues perfectly indifferent. When both halves of his brain are experiencing affection, his right half has an affection for only my right half and his left for my left, as shewn by his grasping my right with his right and taking no notice of it with his left, and my left with his left, but taking no notice of it with his right ; nay, by his withdrawing his right angrily from my left if I touch it with my left, and his left from my right if I touch it with my right ; and, what is more wonderful, his right hand will not endure the contact of gold first held in my left hand or his left hand, nor his left endure the contact of gold first held in my right hand or his right hand. If, while his hands are grasping each of my corresponding hands, another person touches me anywhere, or if I bring my two hands in contact at the smallest point, the end of a finger for example, he lets go my hands with angry indifference. All this I may remark happens equally when such care is taken as to render his seeing or hearing by any of the five ordinary senses what is done absolutely impossible."—No. IX., p. 53.

The pleasure in the proximity or contact of the mesmeriser is clearly not sexual feeling at all. I saw this fact very many years ago, and all I have witnessed since has continued to prove it. I am more than ever anxious to insist upon this because an elementary mesmeric book has been published in which an incorrect view is taught. At the same time, if a loose individual is mesmerised, improper feelings may present themselves : but they are not mesmeric, and they arise from the individual's character and the opportunity afforded for it to come out : just as may and sometimes does take place in the confidence of medical or of religious attendance. I have steadily refused to mesmerise any female of the soundness of whose principles and habits I was not perfectly satisfied. This is a duty which every mesmeriser owes

to the holy cause of mesmerism. Again; an honourable sexual attachment may spring up from mesmerism, as it may from any other professional attendance or any close and frequent intercourse with one of the other sex: and a happy marriage has taken place between a mesmeriser and his patient.

All this is a different matter from that peculiar susceptibility of satisfaction from the mesmeriser, and of misery from other persons, that I have portrayed.

In my article, already quoted, upon mesmeric disturbances, I gave my observations upon clairvoyance: and, lest any one should imagine that, because a patient believes he sees or hears spiritual beings, and perhaps receives his clairvoyant information from them, this is any proof of such beings manifesting themselves to him, or a proof of any opinions which he may express on supernatural matters, I will take the liberty of quoting it:—

“The existence of a mesmeric fluid is pure hypothesis. The phenomena may depend upon a peculiar matter, or upon a peculiar state of some matter which is the source of other phenomena of nature. I think it best always to speak of phenomena only, and to say power, property, or force, which gives rise to them. We have no proof of a nervous fluid, an electric fluid, a soul, &c. The respective phenomena of mesmerism, electricity, heat, life common to vegetables and animals, and the mental phenomena of intellect, feeling, and will of the animal kingdom, may result from properties of ordinary matter peculiarly circumstanced, and, in the case of living beings, peculiarly composed, organized, and circumstanced in regard to external circumstances, or may depend upon a peculiar matter in ordinary matter; but we see them only as phenomena of ordinary matter, and the peculiar matter is imaginary only. As to what clairvoyants say, they may say what they like on matters where there is no means of ascertaining whether they are right or wrong. The phenomena of light seem to depend upon the vibrations of some matter: but what this is, and whether the same holds good of the other phenomena of heat, electricity, gravitation, life, mind, in various circumstances, we know not. We have no right to speak of these but as the result of conditions of common matter.”

“The declarations of mesmerised patients thought to be clairvoyant upon these matters is not worth a moment’s consideration. I am satisfied of the truth of clairvoyance—of an occult power of foreknowing changes in the patient’s own health that are not cognizable to others; of knowing things distant and things past; and sometimes, though rarely, events to come. But I am sure that most clairvoyants imagine much, speak the impressions of their natural state or of those about them, and may be led to any fancy. Some talk Swedenborgianism: some Roman Catholicism: some Calvinism: some Deism: some Atheism: some prescribe homœopathy, some

allopathy. Cerebral sympathy—a fact totally unknown to the medical world, is continually mistaken for clairvoyance, and the opinions of patients may thus be sympathetically those of their mesmerisers. They will deceive from vanity or love of money or even of fun. Many patients pretend to the power who have it not at all, and those really possessed of it in some degree or other pretend to it when it is not in action. I first noticed this in 1838, and have seen it every month from that to the present time."

In a note upon clairvoyant dreams in No. XLI., p. 80:—

"Certain excitement of various portions of the brain, if not of other divisions of the nervous system, gives the appearance of unexisting or absent beings and inanimate objects, gives the impression of unreal sounds, tastes, smells, and feelings,—to use the term feelings in the signification of all sensations included in the generic word touch. Any of these phenomena may occur singly, or in combination with one or more of the others, or with different diseases of the nervous system. A madman may believe their reality, as he does the reality of all his fancies; and so may a person not mad but ignorant—unacquainted with their true nature, which is diseased nervous action. The ignorant suppose such appearances of beings to be supernatural beings or real souls of terrestrial men separated from the body for the moment. However, the appearance of their clothes, of books, and of all the other inanimate objects, is not to be so explained,—not by supernatural clothes, books, trees, &c., &c., nor by separated souls of clothes, of books, trees, &c.: and these appearances may be produced by narcotic poisons, blows on the head, indigestible food, &c., &c., and be dispelled by emetics, bleeding, &c., &c. Clairvoyance is sometimes, but not necessarily, attended by this sort of hallucination—by an appearance or impression of some unreal being or inanimate object, which seems to make the communication. In the highest form of the sleep-waking of the elder Okey, when she had a degree of clairvoyance and presented such an extatic appearance as no one could assume, she fancied her communications, whether true clairvoyance or illusion is not the present question, were made by a beautiful negro. If a question was asked her, she was observed to whisper as if to some one with her—then to pause, as if receiving an answer,—and then to answer the question. This idea I traced to her having seen a handsome young New Zealand Chief, brought to the hospital by Mr. Gibbon Wakefield to witness her phenomena. Her sister Jane at one time fell into an analogous state without any true clairvoyance, and she fancied she saw a gentleman. Subsequent reading informed me that these delirious ideas were often recorded by authors who have described the cases of clairvoyants that fell under their own observation. At the very time the two Okeys were in University College Hospital, a young lady was in an analogous condition at Neufchâtel under Dr. Castell, and subsequently at Aix in Savoy under the care of Dr. Despine, senior, who has detailed her most interesting case."

"The peculiar modes of detection mentioned in No. XXIV., pp.

338—40, as employed by Mr. Parson's youth, appear to me to be the result of an insane condition: and his mode of telling the time by an imaginary dial, p. 338, to be the result of at least eccentricity. I conceive that Frank had an extraordinary faculty of judging of time, but went through certain unnecessary processes, which, however, he sometimes made necessary, and yet not always, for he sometimes judged accurately without them (No. XXIV., p. 355 and perhaps 353)."

To shew that no reader need be alarmed at my assertion that we have no proof of a nervous fluid, an electric, or a soul, I refer to my note in No. XXXIX., pp. 313-40: and to No. XL., p. 430:—

"We have always contended that man is a material body, endowed with certain properties or powers, existing from a certain composition in certain circumstances: and that, when he dies, he *by nature* ends for ever: but that the Christian doctrine declares he will enjoy immortality,—will live again, not in virtue of his nature, but by a miracle, (see Nos. III., p. 288; XII., pp. 421-6; XXI., p. 112; XXIX., pp. 68-9; XXXIV., pp. 125-6; XXXIX., pp. 313-5); and Bishop Law, it will be seen at p. 314, says, 'But neither do *these words*, nor any other, so far as I can find, *ever* stand for a *purely immaterial principle* in man, or a substance, whatever some imagine they mean by that word, wholly separable from, and independent of, the body.' When he lives again, the Scripture declares that his condition will be different. To us it is incomprehensible: we have not faculties to comprehend it: but it is termed spiritual. What is natural must be learnt from experience and reasoning on experience: what is supernatural, as a future state, must be believed on supernatural authority."

VII. A few supplementary remarks upon "*Mesmerism proved true, and the Quarterly Reviewer Reviewed*, by the Rev. Chauncy H. Townshend." By ANTI-GLORIOSO.

"*La Jeunesse.*

" 'Mais, pardi, quand, une chose est vraie ?' "

"*Don Bartholo.*

" 'Quand une chose est vraie ! Si je ne veux pas qu'elle soit vraie, je *pré-*
tends bien qu'elle ne soit pas vraie.'"—*Beaumarchais*, vol. i., p. 456.

TO THE EDITORS OF THE ZOIST.

July, 1854.

GENTLEMEN,—The more I look into Mr. Townshend's

* "*La Jeunesse.*

" 'But, what, when a thing is true ?' "

"*Don Bartholo.*

" 'When a thing is true ! If I don't wish a thing to be true, I *always*
pretend it is not true.' "

book, the more do I agree with your opinion respecting it. The ability with which it is written, the tact and knowledge of the subject displayed, the soundness of the logic, and the gentlemanly pleasantry interspersed throughout, all combine to render it a most instructive, and at the same time a most agreeable work. I feel somewhat competent to offer this judgment respecting it, having myself travelled over the same road that the author has, and with the same object in view; in other words, having examined the article in *The Quarterly Review* on Mesmerism, with the intention of dissecting it critically. Indeed, could I have known that so accomplished a writer as Mr. Townshend was addressing himself to the task, I should have hesitated before I presented my crude remarks to the consideration of your readers.* However, the Quarterly Reviewers, both through impudence and ignorance, exposed so large a surface for flagellation, that there was ample space afforded for two good scourgings. It is a satisfaction to observe, that the parts which I selected for the task, were not so much those upon which my coadjutor in the good work applied the whip. The castigation, which he has inflicted, is of no common order. And so desirable do I deem it to keep his able comments before the public, that copious as was the review of the book in *The Zoist*, I venture to draw attention to sundry most interesting passages, which the length of your paper evidently did not allow you to introduce. Mr. Townshend, in short, writes so ably and so pleasantly, that his book well merits a second notice.

I was glancing the other day over those two lively comedies, which were written by Beaumarchais a short time previous to the great French revolution, and from one of which the motto affixed to this paper is taken. I wanted to find out, what it was which created such intense sensation upon their representation. For to judge from the description, that is given by some French historians, of their effect upon the feelings of the Parisians, these comedies must have somewhat accelerated the advent of that tremendous convulsion which shook all Europe to its foundation; and I was therefore prepared to meet with opinions, both social and political, of a most portentous tendency; but I discovered nothing of the kind. The comedies, indeed, are very animated productions, containing a great deal of smart dialogue and amusing repartee; but scarcely anything appears in them of what in

* See *Stray Notes upon the article on Mesmerism in the Quarterly Review.*—*Zoist*, Vol. XI., p. 399.

our days would be called political. Their popularity evidently arose in great measure from the opposition which the court of Louis XVI. offered to their representation. Had those in power possessed the wisdom of being silent or neutral, these revolutionary dramas would soon have found their level, and been merely remarkable for the contrast which they presented to the formal and dignified style that then prevailed on the stage. As it was, their representation set all Paris in an uproar. But though I did not exactly find what was expected, there was, *en revanche*, a good deal of sparkling wit, scattered here and there, which to a degree repaid me for my lost time. The writer was a man keenly alive to the pomposities and pedantries of his day. He appreciated at its full value the self-importance of the would-be *dictator in science*,—of the man, *for example*, who because he knows some things well, deems himself therefore entitled to pronounce authoritatively upon things respecting which he knows little or nothing. How admirably would Beaumarchais have shewn up a great professor and lecturer, railing at the ignorance and imperfect education of his fellows, because they dissent from his precipitate conclusions on a subject of inquiry that is difficult of explanation. How thoroughly would he have understood the materials of which Quarterly Reviewers are occasionally constituted: and how he would have pierced through the *anti-mesmeric innocence* of Sir Henry Holland and Dr. Carpenter. Our motto at the head of this letter hits off these philosophers to a nicety, in regard to their recent physiological researches. "But, *pardi, quand une chose est vraie*, when a thing is true," *The Zoist* may be supposed to say to one of these honesty-loving writers; for instance, "when a blind man or an infant, or a patient by manipulations behind his back, are put to sleep, how do you explain these facts by your hypothesis of suggestion?" "Oh, when we don't wish a thing to be true," they reply, "we pretend ignorance of its existence; when we meet with facts in mesmerism that inconveniently upset our theories, we take no notice of the transaction; and that is the manner by which we contrive to write books and articles on physiology." Now that is the very language which Beaumarchais puts into the mouth of one of his characters. Dr. Bartholo never knows anything of which it is convenient for him to affect an ignorance. Dr. Bartholo can assume the most accommodating blindness when the occasion suits him. Dr. Bartholo can put on the most bland and virtuous innocence, and pen a book and propound a theory, with the use of only those materials which accord with his own conclusions. And it is because Mr. Townshend's recent book so admirably

unmasks this literary hypocrisy, and exposes the shallowness of argument by which sundry medical writers sustain their dishonest views, that we again venture to recommend its perusal to all believers in mesmerism.

In regard to this term "Suggestion," which has now become the favourite phrase of the anti-mesmerists, Mr. Townshend writes with a real philosophy. There is a depth and searching correctness in his observations, which prove that he has closely examined our nature and the workings of our brain. He shews what the true character of Suggestion is, or rather what is not Suggestion. He shows that it acts generally indirectly. And he shews that the Reviewers have misapplied the term, and framed a species of imaginary suggestion to suit their own views and argument. The whole passage is well deserving of careful study, for it goes to the root of the subject: a few extracts only can be given—

"But view Suggestion in a wider range, we come to a veiled goddess,—a mystery, which resumes the whole question of man's existence,—a secret which is to be approached with awe, and scrutinized with reverence. Before her impenetrable shrine, genius and philosophy have bowed their heads. To define exactly what she is, has tasked the powers of metaphysicians. Even the name of this Isis has been matter of deep deliberation. Sometimes as suggestion, at others, as association, she meets the ear.

"But *Reviewers*

'Rush in where angels dare not tread.'

"In what an easy, dashing, off-hand manner, does the writer of the article on Biology and Mesmerism, pounce upon and dispose of the mystery of our being. Fearlessly he flounders on, no matter whether in his depth, or out of his depth, seizes on poor Suggestion in her most vulgar form, bottles her, as Sir Astley Cooper would have bottled an anatomical preparation, *in spiritu vini*, and triumphantly holds her up to view in her *post mortem* glory.

"And I will tell you why.

"The Mesmerists,' and still more, the Biologists' commands to his patient, *look like* direct suggestion; and with this superficial resemblance the Reviewer (*faute de mieux*) is fain to take up.

"For he *wants* direct suggestion, and why should he demur about such a trifle as that Suggestion mostly acts in an *indirect* way? He first makes it, and then takes it; a compendious mode of dealing, peculiarly his own. He clips and frames his axioms to the occasion, —'*pro re nata*'—as the doctors say. But, unluckily, Suggestion of any kind, direct or indirect, will not stand at the head of a theory, for this plain reason. It is not a principle, but a law of action. *It does not originate, it guides. How Suggestion is suggested*, is a problem in itself which resumes the whole of our being. It is properly a vital phenomenon; the very breath of the rational soul. . . . But

the Reviewer applies the word Suggestion indiscriminately to any power of impulsion, or state of sensation, at one and the same time, both cause and effect. How much is there on this subject to explain and to guard, to state clearly, and define logically, which the Reviewer chooses to ignore.

"How carefully should we distinguish between internal and external Suggestion; terms which the Reviewer mentions indeed, but which he woefully confounds.

"Yet, more cautiously should we draw the line between normal and abnormal Suggestion; and again, between normal and abnormal methods of inducing a suggestive state.

"Gliding away, like the scuttle-fish, in a cloud of his own ink, the Reviewer does not touch the true question at all, which is, how Suggestion, that subtle thing, is abnormally suggested, and held down, directed, and controlled by alien will.

"The fact is, that to an honest view the Suggestion of common life, and the abnormal suggestion of mesmerism and biology, have very little in common. It is a *dictated* suggestion that is the marvel: and on this the Reviewer has thrown no light. . . . But when we come to the notion of suggesting sleep, the absurdity deepens. Neither at other's bidding, nor our own, comes the capricious god. In spite of placing before our fancy, biologically,

'A flock of sheep that leisurely pass by
One after one,'

in spite of counting to a thousand, we are a thousand miles away from the manageable state in which we may suggest ourselves into slumber.

"All this is so palpable, that our Reviewer does, in fact, betray a latent sense of weakness in his theory, by the manner in which he tries to patch it up with other things. He gives us dissertations on Suggestion, Abstraction and Reverie, but not one word as to the wonder how these states are prompted, guided and governed by extraneous human command."—pp. 13—17.

The above must surely be regarded as very sound and philosophical writing. It shews that Mr. Townshend has dived into the very heart of the subject. His reasoning is not of that superficial, *ad captandum* nature, which suits a popular review, that we take up for a half-hour's desultory reading and then throw aside for ever; but is made of that stern stuff, which will admit of repeated examination.

The following passage, too, is very clear and satisfactory.

"The Reviewer sounds much on the assertion, that recent events, (such as Electro-Biology, Hypnotism, &c.,) have greatly facilitated the examination of mesmerism. The course of his argument is this. A large number of the same phenomena which appear under mesmerism may be developed under Hypnotism, Biology, &c. Now Hypnotism and Biology do not claim to make use of a hidden agency. Therefore in Mesmerism there is no hidden agency.

"There is immense fallacy in all this. The reasoning is wrongly based. It proceeds upon two assumptions, namely, that like things are identical, and that similar things have identical causes. But did the Reviewer forget the poet's philosophic line,

'Like, but oh! how different.'

Apparently he did, both in theory and practice—for all he adduces is "like, but oh! how different," to what it should be. But superficial resemblances mislead superficial observers. You cannot, in matters of sensation, carry out the mathematical axiom, "*things that are equal to the same are equal to one another*;" for this reason, vital phenomena are not straight lines, and are never utterly similar, though, like the leaves on trees, they may appear so. Indeed, if the lemma were once admitted that 'similarity constitutes identity,' what confusion would ensue in every art, in every science. Little has the Reviewer perceived how far every one of the bases, which he has used to confound mesmerism, would go to make a muddle of the whole of human life."—p. 36.

Among the facts, which anti-mesmerists have conveniently chosen to ignore, are those connected with the mesmerisation of the lower animals. In their case Imagination or Suggestion could play no part. So far back as 1839, Dr. John Wilson, physician at that time to the Middlesex Hospital, published a small pamphlet, called, *Trials of Animal Magnetism on the Brute Creation*. These trials related to some experiments which he himself made with several of the wildest animals at the Zoological gardens. The results were most decisive; and it is strange, how writers opposed to mesmerism, have continued to place on one side the facts contained in Dr. Wilson's pamphlet. No allusion, as far as I am aware, has ever been made to those experiments; at least, not by any of the recent controversialists. Sir H. Holland, for instance, passes them over with his usual soft and arcadian simplicity. Such facts would damage most impertinently the one grand idea that forms the basis of "Human Physiology." Other writers have imitated their prototype's prudent taciturnity. Suggestion is we know their ruling notion; and Sir Henry has "suggested" to them the wisdom of being silent, on points where language could not successfully conceal their secret inevitable convictions. And yet, since Dr. Wilson published his pamphlet, other facts of a similar nature have taken place; the narrative of which has appeared in *The Zoist*. Still a politic silence has yet prevailed. And therefore it is that, in reply to the Suggestionists, Mr. Townshend produces some curious facts which have come under his own cognizance.

"To obtain proper evidence of the existence of a peculiar medium, let a doubter begin by trying the passes where suggestion cannot be

an ingredient in the case. Let him mesmerise *babies*, if he will. I have seen even an *idiot infant*, who never otherwise slept, thrown in five minutes, into a mesmeric sleep so sound, that it was lost about and thrown on a bed without the possibility of waking it. Or, let any one make experiments on brutes, above all on *birds*. I have had, in two instances, birds which were so easily affected by mesmerism that the head followed the finger, *even when held out of sight*, as iron follows the magnet. One of the birds, when once put to sleep, as it was thoroughly by mesmeric action, could be tossed into the air, and caught again in the hand like a ball. This was a species of tom-tit. The other, a nightingale, was still more susceptible. It could be mesmerised by the eye of any person with whom it was familiar; and would, if fixedly looked at, even from across a room, stretch out its wings level with the table on which it might be perching, close its eyes, and so, in that state, manifest attraction of the head to the human hand, from side to side.

"That every bird should be so sensitive to the human influence is indeed not to be expected. Every tyro, whether he try to mesmerise birds or men, must make up his mind to many failures, but in this he will only be like any other neophyte on any other subject.

"Dogs are difficult to mesmerise because of their natural watchfulness; but *fish are easily affected*. Fish kept in glass bowls will recognize the hands of particular persons, and seem to have pleasure in being taken out of the water by them; while on the contrary no amount of habit reconciles them to being touched or even approached by certain other hands. I once restored to animation by mesmeric passes several fish that had been apparently killed by shocks from an immense horse-shoe magnet, which was used in a lecture on terrestrial magnetism; and these fish, the lecturer assured me, would have never revived in ordinary circumstances."—p. 102.

Such facts as these, which are mentioned on Mr. Townshend's own authority, are so convincing, that no mesmeriser doubts the existence of some external agent: this is the point, however, on which from the beginning the *Quarterly Reviewer* tries to throw discredit. And therefore I ask, why are these alleged facts not examined? If they be true, they prove something: if they be not true, what constitutes their falsehood? The incompetency of the witnesses? Upon this point, we should be glad of an answer. But if our witnesses cannot be taxed either with incompetency or with falsehood, how will the explanatory theory of the *Quarterly Reviewers* apply in this matter of the lower animals? For our opponents, it will be remembered, have theorized: they admit our facts, but offer a theory in explanation. Now (as Mr. Townshend observes in his preface,) this is a fact of great significance. It is evident that our phenomena are so important and remarkable, as to *drive* the Anti-Mesmerists to Theory; it is also evident that, by rejecting our Theory, they are driven out of

their entrenchments into a very weak and exposed position. We have the thing in black and white; and as the *Quarterly Review* may be considered a *resumé* of all that can be most subtly urged against Mesmerism, and is no doubt the best that can be said on the side of our opponents, we behold the utmost of which prejudice is capable. And this fact, our author well remarks, "is an era in the history of that world-wide thing, Mesmerism."

On the subject of Theory, it strikes me that there is a freshness and originality in the following observations of Mr. Townshend.

"There is a cant of the day about Theories,—a cant which our practice contradicts. All are crying out, 'Give us facts—no theories!' Yet every body really does theorize for himself. To reason, to deduce is the prerogative of man; and we, in truth, take every fact, however mysterious, in connexion with a presumed cause. A visible phenomenon forces on us the conviction that there is behind it an adequate agency, even though that agency be occult. Every fact is a theory, if we did but know it. The fall of an apple includes the system of the universe. Now, in Mesmerism, every fair judge has before his eyes phenomena induced upon one human being by the action of another, while at the same time this action takes effect in such a way as to render a medium of communication between the two beings as much a thing of certainty as terrestrial magnetism is when established by the motion of a needle near a magnet. Some wise heads indeed recur mustily to the old dictum that we must not call in a new agency, when what are called (and how foolishly called!) *known* causes suffice. But, in the case of Mesmerism, these said known causes will *not* suffice. To prove this, I will relate what has just occurred at a *séance* at my house near Lausanne."—p. 140.

Mr. Townshend then describes a series of mesmeric experiments of a most interesting nature, which were conducted under the direction of Mr. Regazzoni, a mesmeriser from Bergamo in Italy. These experiments produced on all who witnessed them the most thorough conviction that there exists in mesmerism, an occult agency, independent of Suggestion; however, the description is too long for insertion, but every one, who feels an interest in this question, will be well repaid by a perusal. Mr. Townshend recurs to the subject of a "Theory" towards the close of his book.

"We have phenomena before us, and the human mind (even as the attempt in the *Quarterly* proves) seeks for a solution of those phenomena. But an inadequate Theory is as inadmissible as mediocrity in poetry. It is not natural, for nature deals out her powers with a lavish hand. . . . Now the Mesmeric Theory, which briefly is, 'the human influence acting through a medium,' is amply adequate

to our exigencies, with this beautiful peculiarity: it is never hurtful. It suffices, but it does not harm. Let us remark too that the Mesmeric Theory is but an expression of facts. What proves remarkably how little we have had to do with Theory as mere Theory is, that since Mesmer's time we have said very little about any Theory at all. Each Mesmerist has worked for himself in the vast field of nature. Since Mesmer's discovery, the methods of mesmerisation have been changed, improved, rendered more safe and certain; and this in itself shews that we are not authority-mongers, who go by *precedent* (another name for want of principle). But the time is now come to re-take up Theory. Nay, we are forced to arms; for our opponents themselves begin to theorize. Hitherto in their ignorance and arrogance,—which they call common sense—they have had matters pretty much their own way; but it is time that we assume our proper position,"—pp. 212, 213.

I could with ease have selected many more thoughtful and instructive passages; but I would rather urge our readers to refer to the book itself. There is matter enough in it to furnish the substance for twenty volumes, such as volumes are in these superficial days. Indeed, the more I examine Mr. Townshend's writings, the more am I impressed with their deep philosophy, and with their strikingly suggestive character. His mind is evidently of that reflective class which can look before and after. Truly, we may well say that accidents shape out for us the very bent of our studies. If the fates, for instance, had placed our author in less fortunate circumstances of birth and station, and had compelled him to exercise his brain for the multiplication of his bread, we might have seen Mr. Townshend occupying the chair of Moral Philosophy in some Northern University, delivering profound lectures on Metaphysics, or putting forth volumes which might have rivalled those of Dr. Brown, Dugald Stewart, and Macintosh, for the breadth and depth of their views: *Diis aliter visum*: and, instead of that, the man of refinement and of diversified reading and accomplishments shines out in every page; philosophy and humor are happily blended, each acting as the handmaid to the other, and each keeping its proper place; and a book is produced, from which the wisest may borrow many a thought and hint, and which the less instructed may read with ease and pleasure. Every mesmerist has reason to be proud of such an ally as Mr. Townshend, and should keep his two works in a prominent position before him.

I am, gentlemen, yours, &c.,

ANTI-GLORIOSO.

VIII. *A case of Spirit-rapping above three hundred years old, equal to any of the newest, sagaciously viewed, skilfully cured, and recorded by the Abbé Lenglet. Translated by Dr. Elliottson. With the testimony and opinions of the Rev. Dr. Cumming on Rapping and Table-moving.*

" 'There was a Negro,' said he, 'who had a pretty wife, to whom another Negro was rather attentive when he had an opportunity. One day the husband went out to hunt, and the other party thought it a good opportunity to pay a visit to the lady. The husband, however, returned rather unexpectedly, and the visitor climbed up on the rafters to be out of sight among the old boards and baskets that were stowed away there. The husband put his gun by in a corner, and called to his wife to get his supper, and then sat down in his hammock. Casting his eyes up to the rafters, he saw a leg protruding from among the baskets, and, thinking it something supernatural, crossed himself, and said, 'Lord, deliver us from the legs appearing overhead!' The other, hearing this, attempted to draw up his legs out of sight, but, losing his balance, came down suddenly on the floor in front of the astonished husband, who, half frightened, asked 'Where do you come from!' 'I have just come from heaven,' said the other, 'and have brought you news of your little daughter Maria.' 'Oh! wife, wife! come and see a man who has brought us news of our little daughter Maria;' then, turning to the visitor, continued: 'And what was my little daughter doing when you left?' 'Oh! she was sitting at the feet of the Virgin, with a golden crown on her head, and smoking a golden pipe a yard long.' 'And did she not send any message to us?' 'Oh yes, she sent many remembrances, and begged you to send her two pounds of your tobacco from the little rhossa: they have not got any half so good up there.' 'Oh! wife, wife! bring two pounds of our tobacco from the little rhossa, for our daughter Maria is in heaven, and she says they have not any half so good up there.' So the tobacco was brought, and the visitor was departing, when he was asked, 'Are there many white men up there?' 'Very few,' he replied; 'they are all down below with the *diabo*.' 'I thought so,' the other replied, apparently quite satisfied; 'good night!'"—*A Narrative of Travels on the Amazon and Rio Negro, with an account of the native tribes, and observations on the climate, geology, and natural history of the Amazon Valley.* By Alfred R. Wallace.*

"THE illustrious house of St. Mesmin had bestowed a great deal of property upon the convent of the Cordeliers, and its burial-place was in their church. The wife of a lord of St. Mesmin, provost of Orleans, having died, her husband, thinking his ancestors had impoverished themselves enough by giving to the monks, made the fraternity a present which did not content them. These good Franciscans resolved to disinter the deceased in order to make the widower reinter her in their holy ground, and pay them better. The plan was not wise, because the lord of St. Mesmin would have buried her elsewhere. But imprudence often attends roguery.

"At first the spirit of the lady of St. Mesmin appeared to two only of the monks. It said to them, 'I am damned, like Judas, because my husband has not given enough.' The two little rogues who reported these words did not per-

* Are the *spirit-table-movers* and *spirit-rappers* wiser than the negro husband?—*Zoist*.

ceive that they would do more harm than good to the convent. The object of the convent was to extort money from the lord of St. Mesmin for the repose of his wife's soul. But, if Madame de St. Mesmin was damned, all the money in the world could not save her: nothing would have to be given: the Cordeliers must lose their pay.

"At that period there was very little good sense in France. The nation had been brutalized by the invasion of the Franks, and subsequently by the invasion of scholastic theology: still there were some persons in Orleans who reasoned. They doubted whether, if the Great Being had permitted the spirit of Madame St. Mesmin to appear to two Franciscans, it was natural for this spirit to declare itself damned like Judas. The comparison seemed out of place. The lady had not sold our Lord Jesus Christ for thirty pieces of silver; she had not hanged herself; her bowels had not burst from her body: there was no ground for comparing her to Judas.

"This created suspicion; and there was the more talk in Orleans because some heretics did not believe certain visions, and, though they admitted absurd principles, did not fail to draw sound conclusions from them. The Cordeliers therefore changed their mode of attack, and put the lady in purgatory.

"So she appeared again; and declared that she was in purgatory: but begged to be disinterred. It was not the custom to disinter people who were in purgatory, but the monks hoped that M. de St. Mesmin would pay them some money to prevent the possibility of this extraordinary affront. The request to be removed from the church increased the suspicions. People knew very well that souls have often appeared, but that they never beg to be disinterred.

"*The spirit from this time never spoke: but it plagued every person in the convent and in the church. The Cordeliers exorcised it. Brother Peter of Arras, in order to conjure it, adopted a method which was anything but wise. He said to it, 'If you are the spirit of Madame de St. Mesmin, RAP four times: ' and the four RAPS were heard. 'If you are damned, RAP six times: ' and the six RAPS were heard. 'If you are the more tormented in hell because your body is buried in holy ground, RAP six times more: ' and these six RAPS were heard still more distinctly. 'If we disinter your body, and leave off praying to God for you, will you be less damned? RAP five times to certify this: ' and the spirit certified by five RAPS.*

"This interrogation of the spirit by Peter of Arras was signed by two and twenty Cordeliers, at the head of whom was the reverend provincial father. This provincial put the

same questions the next day himself, and received the same answers.

"It may be said that, the spirit having declared itself to be in purgatory, the Cordeliers had no right to suppose it was in hell; but I am not to blame if some theologians contradict themselves.

"The lord of St. Mesmin presented a petition to the king against the Cordeliers. They presented another. The king appointed judges, at the head of whom was Adrien Fumée, master of the requests.

"The *procureur-général* of the commission requested that the said Cordeliers might be burnt: but the sentence ordered all of them to make the *amende honorable* only with a torch in their hands, and by being banished. This sentence was passed on the 18th of February, 1534.

"After such a *spiritual manifestation*, no others can be required: *they all belong to the class of knavery or madness*. Those of the first class come under the hands of the law: those of the second are either the visions of *madmen* in disease, or of *madmen in good health*. The first requires medicines: the second the madhouse."

The preceding case is recorded, it appears, by the Abbé Lenglet in his *Histoire des Apparitions et Visions*. But, as I have been unable to procure this work, I was compelled to have recourse to Voltaire's *Dictionnaire Philosophique*, article VISIONS.—JOHN ELLIOTSON.

The Rev. Dr. Cumming has published his experience in table-moving and table-revelation, and his views of the subject in the following passages so accord with my own experience and the views published in *The Zoist* (Nos. XLI., XLII., XLIII., XLIV., XLV., XLVI.), that I append them to this communication.—J. E.

"I was asked to go and visit two of the most able and effective performers upon tables in the house of a dear and valued friend, a member of my congregation. I watched, suspiciously, the whole from beginning to end. It is important, however, to discriminate two things confounded. There is table-moving, which is one thing; there is table-speaking, or disembodied spirits speaking through tables (as it is alleged), which is a totally different thing. The one may be a scientific phenomenon; the other I shall try to describe as I think it deserves. It may seem presumptuous

to say, even with deepest deference, that I am satisfied that Faraday in his letter does not explain the phenomenon. This may be my error, but it is my impression. Whether it be by electricity, or galvanism, or mesmerism, or any other yet undetected motive and subtle element, it is a fact, that the fingers of a lady laid lightly on a heavy table, made it, in my presence, spin round, lift its legs, stamp the floor, and throw itself into most extraordinary and unbecoming convulsions. Table-turning is an amusement for children. Table-talking is not so. The one is child's-play, the other is either downright nonsense or worse. It is important that we should understand, if possible, what pretends to be above human; for while expecting miracles, and signs supernatural, or rather infra-natural, in the last days, we must be on our guard against imposture, and prepare to decide what are, and what are not so. My friends asserted in their drawing-room, not only that this new motive power was true (which may or may not be), but that there was something above and beyond table-moving, or the supernatural. It may be electricity, it may be galvanism, it may be neither; or it may be some other natural influence which we do not, at present, know of; or it may be what Faraday suggests. I am aware there are difficulties in supposing the existence in human fingers of an undetected power, for how does it happen that when people sit down to dine, and lay their fingers on the table, it does not begin to dance? But it is a fact that I saw a table, touched lightly by the fingers of a lady, whose muscular powers, I am sure, were not very formidable, rise, leap, and move from side to side in the most extraordinary manner. Faraday I think does not, and I cannot explain this. But it is not therefore supernatural. My two friends, however, said that it was supernatural. They set the table in motion, and then asked me to put questions to the supposed spirit, which had just taken possession of the table. I said, 'No, I decline to do so; I am here simply as a spectator, and have reasons for declining, which I need not state. I am here simply as an inquirer: you begin, and I will look on.' The question was asked, 'Do you know the Rev. Mr. Reeve?' The table gave three gentle taps, which means in the table vernacular, 'Yes.' 'Do you know the Rev. Mr. Fisk?' The table gave three gentle raps, in precisely the same manner. After asking two or three questions about various persons, present or absent, and receiving similar polite and courteous replies, my friend asked the supposed spirit, 'Do you know Dr. Cumming?' The table positively forgot all the respect due to a lady's drawing-room, and threw itself into a state of

convulsive kicking, which made me anxious, not about my creed, but about the table's safety. My friends then asked how many shillings were in my pocket. It guessed eleven, and there were only five. They then asked how many sovereigns I had. It guessed five, and I had only one. It was then asked, 'Will you answer Dr. Cumming at all?' The answer, according to their interpretation, was, 'No,' in the most decided manner. 'Why not?' An alphabet was then laid on the table, and, certainly, the proceeding was very curious. We began: A, the table stood still; B, it gave three taps. That was set down as the first letter of the answer. We then began again: A, the table was silent; B, still silent. We went on till we came to E, then there were three taps. This was proceeded with till the words were made out,—'Because he laughs.' When I heard this, I submitted that my laughing and incredulity ought to be a reason for convincing me, and not leaving me a sceptic. But the table, or if not the table its manipulator, seemed to dislike me excessively. I confess I saw much that was curious; a great deal ingeniously done: but I have also seen very remarkable things in the feats of tumblers in the streets of London, in the tricks of card-shufflers in a room, and in the conversaciones of ventriloquists in a chimney-nook. But I have seen nothing necessarily supernatural about it; and mark, if there be a doubt that a thing is a miracle, it is no miracle. In the days of our Lord there was no doubt expressed by bitter enemies that what he did was miraculous; the puzzle was, 'Is it from the devil below, or is it from God above?' But table-talking is so equivocal, that the parties present witnessing the so-called miraculous responses are puzzled to determine whether it be supernatural, or only very clever and talented. Now, in the last days, I look not for equivocal feats and dubious miracles, but for terrible startling manifestations of superhuman power, which shall deceive, if possible, the very elect.

"But a word more on this subject. I have read on one side the Rev. Mr. Close and the Rev. D. Wilson, who have written very ably and admirably; though I do not agree with either as to the grounds of their decision, yet I agree with their conclusions. I have read every pamphlet I could find on the other side, from Mr. Dibdin, one of the best and most pious men in London, to Mr. Godfrey, Mr. Gillson, and others who have written in favour of their views; and in reading those various interesting works, I noticed that each inquirer of the table got all his answers very much in the direction of his own wishes and predilections. Let us mark

well that fact. For instance: according to the Rev. R. W. Dibdin, demons enter into the table and tell lies, and declare that the worship of the Virgin Mary is right; that is, they are Jesuits, or Popish demons. According to Mr. Godfrey, it is the spirits of departed sinners that emerge from hell and confirm every doctrine of the Bible; that is, Protestant spirits. According to Owen, the infidel and Socialist, Voltaire, and Diderot, and D'Alembert, and Paine, all come down from eternal happiness, and tell him how perfectly happy they are, and have been, and expect to be! According to the Rev. Mr. Gillson, spirits speak against Popery; while, according to Mr. Dibdin, they praise it, as if they had been the priests of Dr. Wiseman. Now, I cannot believe that an evil spirit would speak the truth, or attest the inspiration of the Bible; for if a kingdom be divided against itself, how can it stand? I cannot, in the next place, believe that an evil spirit would be so stupid a blunderer as to preach the worship of the Virgin Mary to so sound and pious a Protestant as Mr. Dibdin. And I can never believe that godly, pious, and evangelical ministers, are the *media* by whom devils come from hell, to tell lies or truths to mankind. Nor can I believe that 'Alfred Brown,' the name given by one spirit, could describe his torment, as recorded in the book of Mr. Godfrey; or that any other lost spirit ever can be, or is, suffered to come up to this world and tell the transactions of its awful prison-house, as long as I read the petition of the rich man and the decisive answer that was given him. 'I pray thee, father, that thou wouldest send Lazarus unto my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. And Abraham said unto him, They have Moses and the prophets: if they hear not them, neither would they be persuaded though one rose from the dead.' Now, mark you, if the Old Testament alone was sufficient eighteen hundred years ago to render unnecessary and impossible an apparition from the dead to attest its truth, the Old and New Testament together are, *à fortiori*, more than sufficient to render unnecessary, unexpected, impossible, untrue, an apparition of a spirit from the realms of the lost for the same object and mission. I expect supernatural deeds before this dispensation closes; but table-talking is not such proof of the manifestation of Satan as we are to look for. Besides, Satan has higher game to fly at; he is at present too busy in spreading German Rationalism, Tractarianism, Popery, and various kinds of moral evil, to have any disposable force and time to spare for such bungling manifestation as table-talking. I

admit that there is much in it as a physical phenomenon that is curious, much that I cannot explain; but I protest against the conclusion that, because I cannot explain a phenomenon, I am bound to attribute it to supernatural and miraculous agency. The only trace of the serpent's presence, if such it be at all, that I can discover in the matter, is, I confess, to me a very sad one. It is this: that the absurd excitement it has produced should make lunatics in America—that the monstrous thing should be organized into a church, as they call it, in Philadelphia—that a clergyman should advertise a lecture on the theology of table-talk in the metropolis of the world; and that Christian ministers, of undoubted piety and talent, purity of life, and clearness of mind, should waste their influence and weaken their power, by publishing mediaeval fancies, monkish nonsense, profane and anile fables."

IX. *A farther account of the lad George Walker, a sufferer from Electro-Biology, whose case was described in Vol. X. : with the recent untrue statements of the Lancet. By a Clergyman of the Church of England.*

"When fanners were first introduced to assist in winnowing corn from the chaff by producing artificial currents of air, it was argued that 'winds were raised by God alone, and it was irreligious in man to attempt to raise wind for himself and by efforts of his own.' One Scottish clergyman actually refused the holy communion to those of his parishioners who thus irreverently raised the 'Devil's wind.' Few of the readers of *Old Mortality* will forget honest Mause Headrigg's indignation when it was proposed that her 'son Cuddie should work in the barn wi' a new-fangled machine for dighiting the corn frae the chaff, thus impiously thwarting the will of Divine Providence, by raising wind for your leddyship's ain particular use by human art, instead of soliciting it by prayer, or waiting patiently for whatever dispensation of wind Providence was pleased to send upon the sheeling hill.' A route has just been successfully opened by Panama between the Atlantic and Pacific. In 1588 a priest named Acosta wrote respecting a proposal then made for this very undertaking, that it was his opinion that 'human power should not be allowed to cut through the strong and impenetrable bounds which God has put between the two oceans, of mountains and iron rocks, which can stand the fury of the raging seas. And, if it were possible, it would appear to me very just, that we should fear the vengeance of heaven for attempting to improve that which the Creator in his almighty will and providence has ordained from the creation of the world.' When forks were first introduced into England some preachers denounced their use 'as an insult on providence, not to touch our meat with our fingers.' Many worthy people had great scruples about the emancipation of the negroes, because they were the descendants of Ham, on whom the curse of perpetual slavery had been pronounced. Many others plead against the measure for the emancipation of the Jews, that the bill is a direct attempt to contravert the will and word of God, and to revoke his sentence upon the chosen but rebellious people."—*Scottish Review*, Jan., 1854.

It is a common thing for those who are conscious of any radical fault or error in themselves to take the greatest

pleasure in searching out and exposing the defects of others. Whatever is good they hate, simply because it reflects upon themselves; and the more it is esteemed by others, the more diligently they labour to find some fault or deficiency by which they may bring it into disrepute. To compare such persons with philosophers seeking spots in the sun's disc, would be paying them too high a compliment. The vulture, hovering above the natural beauties of the earth and pouncing down upon the carrion, regardless of everything else, is a more correct illustration of their state of mind; or it may be seen portrayed in the German fable of the toad, spitting venom at the glow-worm in pure hatred and envy at its light.

The *Lancet*, which chooses rather to be consistent in error than bold and independent in the truth, began its abuse of mesmerism through mere ignorance; and now the sure and steady advance of that science, and the high estimation it has gained among men of the greatest learning and ability by its highly curative powers and its splendid physiological effects, stirs up the *Lancet*, angry at its own hasty blunder, to more determined hatred and more unscrupulous and eager search for accusations against it.

The thousands of cures of diseases (pronounced by *orthodox* authority "incurable"); the operations performed not only without pain, but without subsequent ill effects, under its influence; the innumerable cases of relief where all medical appliances have failed,—these, though recorded in *The Zoist* during the last eleven years, are all ignored by the *Lancet*. It has no eyes for such effects as these, no ears for reports so excellent and true, no tongue to tell others of the power by which such seeming miracles are wrought: but, if at any time there is a rumour of some miscarriage, of some injury by careless mesmerisers, or of some unhappy and unforeseen result, *no matter whether it be true or false*, the *Lancet* grasps at it with the greatest delight, and gives it as much publicity as its own circulation will allow. A striking proof of the innocence of mesmerism, when properly applied, is presented in the fact that the *Lancet* can find nothing worse to say against it than is contained in the following false and garbled statement, copied from its number for June 16, 1854:—

"Alleged Insanity produced by Electro-Biology.

"It appears that about two years ago, when the mesmeric mania was attacking so many people, a boy named George Walker, of Northampton, had been operated upon by a Mr. Reynolds, a lecturer, and by the Rev. Thomas Millington. Some time ago he

began to indicate that all was not right with him. Dr. Elliotson was consulted, and recommended the demesmerising process, assuring a recovery. The lad did not recover, and about six weeks since he became so violent that it was necessary to place him under restraint. The mother subsequently made an application to the magistrates for his admission into a lunatic asylum, which was immediately granted, as he appeared to have become a confirmed lunatic."

If our readers will take the trouble to refer to the Thirtieth Number of *The Zoist*, Vol. X., p. 321, they will find a full account of the circumstances which took place at Northampton at the time here alluded to. They will see that Northampton was then visited by several lecturers on electro-biology, a violent and injurious perversion of mesmerism; which, being practised by itinerant and illiterate men for the sake of their own emolument and the amusement of others, bears about the same relation to true mesmerism as the medical treatment of the "wise women" in some of our country villages bears to the scientific practice of our London physicians. Electro-biology, when thus practised, is an ignorant tampering with the most powerful of all agencies; and mesmerists, who do all in their power to repress it, are no more responsible for its effects than is the Royal College of Surgeons for the injury done by quack doctors and mountebank medicine vendors.

A boy named Walker, 16 years of age, was operated upon repeatedly by one of these "biologists," and it appears that he was suffered to leave the lecture-room without having been released from the impressions of which he had been made the subject. In course of a short time an alarming degree of excitement and irritability manifested itself, and soon afterwards symptoms of insanity appeared: the boy became violent, he had no rest by night or day, and kept on incessantly shouting, leaping, running to and fro and creating the greatest noise and confusion. Dr. Elliotson was applied to by Mr. Millington, the Curate of the parish, for advice; and by his direction Mr. Millington endeavoured to procure the assistance of a mesmeriser; but, not succeeding in this, after the patient had been ten days in this condition, he undertook the case himself and commenced the mesmerising. On the second day the improvement was so manifest, that the magistrates, before whom the boy was then brought for the second time at Petty Sessions, and who had seen him before in his violent state, expressed their surprise and satisfaction and recommended that he should be left in the mesmeriser's hands; while the mother earnestly declared

that "Mr. Millington was the best friend the boy had." On the fourth day the lad was perfectly well and able to resume his work as usual.

Compare this account with the above extract from the *Lancet*. The *Lancet* says, the boy was operated upon by Mr. Reynolds and Mr. Millington, ascribing this to the mesmeric mania, and leaving it to be inferred that he was *mesmerised*. The fact is that he was never mesmerised at all till *after* his insanity: Mr. Reynolds did not profess to *mesmerise*, and Mr. M. never saw the boy or had anything to do with him till, at the request of his parents, he undertook the *cure*.

"Dr. Elliotson," the *Lancet* asserts, "recommended the demesmerising process." Dr. Elliotson recommended nothing of the kind, as the following extract from his letter (printed in *The Zoist*, Vol. X., p. 321) will shew:—"Pray let some healthy person mesmerise the youth twice a day, very slowly, very calmly, and very kindly, . . . making very slow passes from opposite the forehead to opposite the stomach." Every body, even the *Lancet*, must know well that *demesmerism* is the very contrary of this.

The *Lancet* says, "Dr. Elliotson assured a recovery; but the lad did not recover." The lad *did recover* completely. Though he had been suffering from the disorder more than five weeks, and had been in a state of violent insanity for ten days; yet, on the fourth day of his being mesmerised, he was perfectly restored and as sound in mind and body as he had ever been in his life.

The sequel is the only part that has any truth in it; and what does this amount to? The boy whose case was declared hopeless by the Northampton doctors two years ago, who would have been committed to the lunatic asylum then but for the kind interference of Dr. Elliotson and Mr. Millington, and who is indebted to mesmerism for two years of health and sanity, has now been sent thither without, as it appears, any trial of that remedy which alone was found to be effectual then. Who can say what causes may have concurred to produce disorder in the poor lad's brain at this time? Who can say that he might not have been restored as before to perfect health if he had been again subjected to mesmeric treatment? What barbarous cruelty, to hand him over to the lunatic asylum without first attempting every means for his recovery! Dr. Elliotson gave his advice before most kindly and willingly and would not take a farthing for it from anybody: the bottles of physic (which were sent by the Northampton doctors, and *not taken*) cost money, but the mesmerism cost

nothing; therefore there could be no excuse for not applying to the same advice and to the same remedy again. But the parents were poor illiterate people, and this course would not have suited the purpose of those who cater for the *Lancet* and its anti-mesmeric readers: the opportunity of fathering a catastrophe upon mesmerism had been lost once, and must not again escape them. Let the poor lad suffer; let him live and die a lunatic rather than be cured a second time by means which they abhor.

Mr. Millington was absent from Northampton when Walker's insanity returned. He had been compelled by the conduct of Dr. Robertson and other medical men to resign his curacy, or to hold it under conditions to which no conscientious man could agree.* But for this, he might have interfered again in the lad's behalf; but he knew nothing of the circumstance until he read in the Northampton paper of his committal to the lunatic asylum. He then wrote to the *Northampton Herald*, giving the true version of the matter—denying, for his own part, that he had been in any way concerned in it, except in administering relief according to Dr. Elliotson's advice, and remonstrating on the cruelty of suffering the young man to be incarcerated without taking proper steps for the recovery by mesmerism, though, as he justly remarked, there was but small encouragement for any one to interfere a second time in this behalf, seeing with what gross misrepresentation and cruel persecution his own efforts had been rewarded by those who ought to have been foremost in the attempt to alleviate a case of bodily disease and suffering.

If the *Lancet* drew its information from the report in the Northampton paper, it might have noticed the contradiction which appeared in it the following week. In any case it ought not to have been ignorant of the real circumstances detailed at full length in No. XXXIX. of *The Zoist* at the time they occurred.

X. *Further particulars of the case of Elizabeth Squirrell, reviewed in our last Number.*

"John Fitch, a native of Connecticut, was probably the earliest inventor of the steamboat. In the year 1786, on the Delaware River, was made his first successful experiment; but, from lack of sufficient patronage, he was unable to carry out the discovery. His life was one of hardship and penury, and ended in

* See note at the end of the article above mentioned, *Zoist*, Vol. X., p. 324.

grief and disappointment. He was confident, however, to the last, in the ultimate success of his invention, and predicted all its future vastness and advantages. His dying request was, 'that he might be buried on the banks of the Ohio, where the song of the boatmen might enliven the stillness of his resting-place, and the music of the steam-engine soothe his spirit,'—the ruling passion strong in death, and it was gratified."—Preface to a Poem called *The Dying Machinist*, in an American Magazine, 1843.

We have received the two following letters upon this interesting case :—

" Ipswich, July 14, 1854.

" Sir,—As the editor of the work on Elizabeth Squirrel, I felt much gratified in reading your impartial, manly, and noble review in *The Zoist* of this month, and at the consideration which you have bestowed on a case which the world at large, and the literary world not excepting, have noticed, only to reject, to trample on, and persecute.

" I read to her (in her mesmeric state) your remarks on her spirit-seeing, and I wished you had been present to hear her observations on the subject. She also wished you could visit her; and indeed if you could spare time to come to Ipswich I am sure you would be greatly interested in seeing her. She is a most remarkable subject in every respect. Her case is to me increasingly interesting and wonderful; all the remarkable phenomena that have characterized it still occasionally occur, while new phases also arise: she fasted three weeks in January last (taking only a little water), and a week in May (taking neither atom nor drop), and was as *well in both cases the last day as the first*, and felt very little more than occasional languor (for a few minutes or half an hour perhaps) until the state passed off, whatever it might be, that occasioned fasting, and which she describes as icy coldness at the stomach; after that the sense of hunger and exhaustion followed.

" She is now undergoing another change, which I am satisfied will result in her partial recovery of sight and hearing.

" I shall feel highly gratified if you will pay me a visit.

" I have taken copious notes of all I have seen remarkable in her for a long time. I am more than ever convinced of the truth of all the statements made by herself and parents.

" I am, Sir, yours obediently,

" J. M. BURTON.

" To the Editor of *The Zoist*."

" 2, John's Place, Woodbridge Road, Ipswich,

" July 12, 1854.

" Mr. Editor.

" Dear Sir,—It was with great pleasure I perused the able

and satisfactory review in *The Zoist* for this month of the *Autobiography* of that most unjustly and malignantly persecuted daughter of affliction—M. E. Squirrel; and perceiving therefrom that not having heard of her condition since February you would be glad to know, permit me to say, that I deem it an honour to be enabled to inform you somewhat respecting the case, and should I, by so doing, assist in the slightest degree to mitigate the undeserved obloquy which has so copiously been showered upon this unfortunate young person and her family, it will be an act of which I shall have reason to rejoice until time with me shall be no more.

“It is some six months back that I first became personally acquainted with Elizabeth, and since that time I have had frequent and interesting interviews with her, conversing by means of the ‘dumb alphabet.’ She is most decidedly a very clever, ingenuous, and, I believe, pious young creature: one whom I should suppose utterly incapable of denying the truth in the smallest respect, much more of uttering, or participating in uttering, such a tissue of falsehoods, and concocting such vile deceptions as those with which she has been charged, more especially by one, who, professing to be a Christian and teacher of others, has thus so unguardedly infringed the golden rule of love. I allude to the minister of the church from which Elizabeth’s parents were so hastily and uncharitably expelled.

“She has continued in about the same state as usual since February, although we fancy rather *improving* than otherwise. It has, however, been her wont lately in the mesmeric (when she is in what she terms the ‘deep’) state to *foretell* the various *changes* of note which are to occur in her disease, and which predictions have invariably been fulfilled to the letter (of course, as is the case with patients generally under the influence of this power, she is totally unconscious of her doings and sayings, nor does she generally like to be told of them afterwards); and about a month back she predicted that at the latter end of this month or beginning of next she would both *hear* and *see*, to a certain extent, for a time, after which she would relapse into her former state of deafness and blindness for two or three months, and then ultimately recover the use of her lost senses *permanently*. It now remains to be proved how this prophecy will have its accomplishment. It is a remarkable fact that, since its announcement, her eyes and ears have caused her exceeding pain, insomuch that she is now compelled to have her room very considerably darkened, the smallest ray of light painfully

affecting her organs of vision, whereas previously she could support the glare of a candle placed immediately before them.

"The following circumstance, with other instances which have come to my knowledge, most clearly, to my mind, establishes the truth of *clairvoyance*, and its existence in her case. On entering her room a few evenings since, I found her in the mesmeric state, into which she had gone *voluntarily*, or *spontaneously* rather, and in which condition, I should premise, she has (but not until within the last fortnight or so) the use of both hearing and sight; and I was very much interested at seeing her copying a letter (which a friend was dictating) with the greatest facility. During the time she was thus engaged, her mother was in a room next but one to Elizabeth's: the latter, being in a position from which it was impossible to look into the said room, cried out, 'Don't you burn yourself, waking's mother.' I immediately turned my head, and, being seated in a convenient place, saw her mother (whose back was turned to me) at the fire-place, yet could not observe what she was doing; but presently on her coming into the room where we were, I mentioned the circumstance, and she informed me that she had just been putting a red-hot heater into a smoothing iron, and that her daughter was often in the habit of exclaiming under similar circumstances. I should remark, that, when speaking of her mesmeric and natural states, the one she calls her '*sleeping*,' the other her '*waking*' self; this accounts for the expression, '*waking's mother*.' It is also a singular fact that in the former state she never voluntarily uses the name 'God,' but always speaks of him as 'the great God.' I remained with her that evening until she became demesmerised, when she appeared like a person awaking from natural sleep, and seemed very much refreshed, but totally unconscious of any thing that had occurred. Upon venturing to tell her that she had finished her letter, her astonishment and pleasure were most unfeigned: it was a very long epistle, and one which she had proposed to copy when in her natural waking state.

"In the foregoing statements I have endeavoured to give you a *plain*, unvarnished recital of Elizabeth's present condition and her hopes for the future, with a desire that it may prove useful to the furtherance of truth and defence of innocence, and for which purpose you have, Mr. Editor, full liberty to make use of the whole or any part of my intelligence in whatever way you may choose. I will also add, that

such additional information which may from time to time be in my power to afford, I shall be most happy to render you if required, and in the meantime beg to subscribe myself,

"Dear Sir, very respectfully yours,

"CHARLES MOODY.

"To the Editor of *The Zoist*.

"P.S. Since writing the above, I have again visited Miss Squirrel, who is suffering intense pain in her eye, which was much discoloured and had been discharging a kind of *matter*. She describes her feelings to be as though the eye was being pressed into the head, and ascribes all to the beneficial results of *mesmerism*, which, she thinks, has *revived* the nerves. (It will be seen from her *Autobiography* that she has *always* been deprived of the use of her *right* eye by *cataract*. This will not be restored, and causes no pain.")

XI. *Lancinating Pains in the Chest, instantly relieved by Mesmerism.* Communicated by Dr. Hastings, M.R.C.S., L.S.A., Cheltenham.

"It was long before the captains of American vessels could be induced to keep their log-books in an improved fashion. Practical men shook their heads at the idea. He wished them to record the set of currents, the depths of the ocean bed, the heat of the water. They did not see his purpose, and for a long time they gave him little assistance. Materials nevertheless slowly grew in bulk under his eye; he compared the information which he obtained with older logs:—and at the end of six years he announced his first practical discovery—a new route to Rio.

"Practical men still shook their heads. They who had crossed the line a hundred times were not to be taught navigation by a person who spent his days in star-gazing or poring over old logs. It was not easy therefore to get a sailor bold enough to venture on the new route; for seamen, more strongly wedded to tradition than perhaps any other body of professionals, were afraid of the Great Belt of Calms near the equator, and of a bugbear of a current setting on Cape St. Roche in South America. At length a bolder than the rest proposed to sail under Lieut. Maury's directions; and the consequence was, that he reached the line in twenty-four days instead of forty-one. He had sailed nearly as the crow flies, instead of running seven or eight hundred miles out of the direct course to avoid imaginary dangers.

"After this great discovery Lieut. Maury had little trouble with the seamen. To use his own words, 'navigators now for the first time appeared to comprehend what it was I wanted them to do—and *why*.' It was this "*why*" that had made them indifferent. They could see no advantage in recording the minute details asked for by the astronomer, and they failed in many cases to give themselves the trouble. Lieut. Maury's next service was—shortening at various points the route to California. He succeeded in reducing the entire sea voyage from 180 to 100 days. It is with such practical recommendations in his hand, that the American astronomer has now come to offer to Europe a share in the glory and the benefits of a larger, more systematic, and more minute ocean survey than has ever before been made."—*Athenæum*, Oct. 1, 1853.

THE subject of the following remarks is the young lady whose case is cursorily stated at p. 16 and 17 of the pamphlet which I herewith forward you, on *Medicina Mentis*. Her age is 24 years, temperament nervous lymphatic, very thin make, height moderate, full of spirits and animation when free from pain, highly susceptible to physical and mental impressions. Parents of a scrofulous habit; mother, aged about 40, father 70.

She enjoyed tolerable health until about five years ago, when her father scolded her very severely for some little *faux pas*, after which she sank into a desponding state, and became very ill, and kept her bed for some considerable time. Since then she never has recovered her former health, and has been constantly subject to attacks similar to that which I relate in my pamphlet, together with the severe lancinating pains at the chest of which I am about to speak.

In her first attack she had these pains, and her medical attendants considered that she was consumptive. She was bled and blistered, and physicked *ad nauseam*, for them, but to no avail, and the consequence was that she wasted much, and became disgusted with medicine, and would take no more. Remaining, however, in a pining, suffering, and desponding condition, her parents became very uneasy about her state, and as she could not be persuaded to take any more drugs, she consented to try homœopathy, and for this purpose was placed under my care.

Her bowels are generally loose, and catamenia too copious and frequent: chagrin, too much exercise, any irregularity in diet, will bring on the pains in chest. She describes them to be just like "bayonets running through her," from the middle of the sternum to the back-bone, accompanied with intolerable head-ache.

When suffering from them, she can only speak in a whisper; cannot take one particle of food, nor any drink: she generally lies with her head tucked in a sofa-cushion, eyes shut, and breathing scarcely perceptible; pulse quick and weak; skin cold and of a brownish hue: the least noise makes her start, and brings on a spasmodic attack in her throat and left side at the diaphragm: swallowing is totally impeded, as the least attempt to take anything brings on these spasms in throat and side—the limbs also frequently become rigid and cramped.

When I attended her at first for these attacks, I endeavoured to relieve her by administering what I considered the homœopathic medicine by olfaction, that is, by smelling, and I found belladonna to generally give relief, in removing

the spasmodic state of the limbs, but did not effect any amelioration of the pains in the chest : these I succeeded in removing by other medicines, but not immediately ; it required some time.

Being convinced that mesmerism would be *generally* beneficial in her case, I began to mesmerise her regularly, and to keep her at the same time taking homœopathic medicine : the result of which was that these attacks became less frequent, and she told me that "the mesmerism always removed the pains of her chest like magic." A few days ago she had a very severe attack of these pains, produced entirely by *chagrin*. I tried several homœopathic medicines, and, being anxious to see if they would avail anything I kept her taking them for two days and nights : but to no purpose, as at the end of this time her sufferings were just as great as ever, she having had during this time neither any sleep nor food. I now mesmerised her, and away flew all her pains and aches, her appetite returned and she ate a hearty meal and with great gusto in my presence, chatting and talking with the greatest animation, perfectly forgetful of all her suffering an hour ago.

You and your readers will perhaps say, "Why did I not mesmerise her sooner?" I could not, as my time would not permit me, nor is there anyone here that I could recommend.

She is quite in raptures with mesmerism, and the very idea of being mesmerised infuses energy and life into her.

Now, Sir, here is a case, which has alike resisted allopathic and homœopathic treatment, at once relieved by simple mesmerism ; and, although this has not as yet cured her, it is surely notwithstanding a blessed thing to know that one has the power of relieving a fellow-creature from agonizing pains, *in an hour's time*, which days cannot accomplish under any other means.

Would to God that medical men would study seriously, and as they are *morally* bound to do, this excellent *Medicina Mentis*, i. e., Mesmerism.

Would you, Sir, allow me to observe that I consider there is a great omission in all the cases of mesmeric cures, narrated in *The Zoist*. I mean the omission of the manner in which the *passes* have been made, the length of time employed, and number of mesmerisms. I may be wrong, but I consider this a most important omission. To merely say, "I mesmerised him or her on the 9th," without saying *how* or *how long*, seems to me exceedingly indefinite, and sounds something like saying, "I gave him medicine," without saying what it was, or how it was administered.

Severe Hiccup removed by Mesmerism.

At six o'clock in the evening of the day, 17th July, on which I wrote the above, I received a note from the mother of the above young lady requesting me "to come and see her poor Mary Ann who has been suffering from an attack of violent hiccup for the last four hours, and as it does not appear to go away, but get worse, I am getting quite alarmed about it." I went directly and found my patient lying on the sofa *hiccuping* away most furiously. I raised her up, and began making transverse passes across her throat, and in twenty minutes the hiccup was completely subdued. This attack was brought on by the close state of the atmosphere, and by fright, caused by a clap or two of thunder, about three o'clock this afternoon.

18th July. My patient is quite well to-day, only complaining of a great tenderness over the anterior part of the throat, when touched.

Cheltenham, 18th July, 1854.

XII. Cure of so-called Erysipelas: of Vomiting by upward passes in two cases with success: of an Inflamed and Wounded Finger: Immediate Removal of the Pain of a Burn: ditto of Tooth-ache: Speedy Cure of Violent Palpitation. By S. D. SAUNDERS, Esq., of Clifton.

"If you look at medicine, one day hydropathy carries all before it as an irresistible wave; the next day homœopathy, with its infinitesimal doses, cures all diseases; then mesmerism displaces both, and everybody rushes to be mesmerised: allopathy returns again, and continues till some new crotchet takes its place."—*Signs of the Times: the Moslem and his Creed: the Christian and his Hope.* By the Rev. John Cumming, D.D., F.R.S.E. London, 1854, p. 60.*

Penrose Cottage, Clifton, May 29th, 1854.

DEAR SIR,—Should you deem the accompanying cases of sufficient importance for *The Zoist*, perhaps you will oblige me by forwarding them. I give you the names of all the parties connected with the case of erysipelas, but *do not wish them to*

* So Dr. Cumming takes upon himself to pronounce mesmerism to be a *crotchet*, in spite of it preventing the agony of surgical operations, and of it curing cases of all kinds of disease that resist all other treatment! Consider, Sir, the mischief you may do, the misery you may cause to be unrelieved, by this loose and ignorant scribbling. We are not aware that hydropathy ever drove out all other treatment, or was beaten by homœopathy, or that both were ever displaced by mesmerism: or that all people ever rushed to be mesmerised: or that allopathy ever disappeared and returned and is now only awaiting the coming of a new crotchet in its room,—"*nor foolish talking,*" says the apostle, "*nor jesting, which are not convenient: but rather giving of thanks.*"—*Zoist*.

be made public, though I am quite certain the patient would be happy to answer any inquiries from parties suffering from the same disease.

I remain, dear Sir,

Yours obediently,

J. Elliotson, Esq., M.D.

S. D. SAUNDERS.

I. Cure of Erysipelas (so called).

In the month of January last, a lady residing in Bath sent for me, to ask if mesmerising would be of any use in a case of so-called erysipelas of the neck. I found the left side of her neck very much inflamed, of a red or purple hue. There was slight swelling with great heat and pain. The other side of her neck was also affected, but to a less degree. She told me she had suffered from the same disease. *erysipelas phlegmunades*, during the whole of the last winter, and, though she had been attended by one of the leading physicians in London, it did not leave her till the middle of the summer. Finding it again return this winter, her sister wrote to the same practitioner in London, who sent her down a prescription, telling her at the same time that she would have it *all the winter*: that she must take his prescription and most likely it would go away in the spring: that she should be careful not to go out till the warm weather arrived. I told her that I thought mesmerism would be of service and very likely cure the complaint, and this perhaps in a few weeks: that she need not confine herself entirely to the house, but merely tie a neckerchief round her neck when she went out, so as to prevent the cold and damp from striking it. I then mesmerised her neck by very strong passes for about half an hour; and, seeing a tendency to light-headedness, I directed a nurse, who was attending another of my patients in the same house, to mesmerise her from the head to the feet when she was in her bed. Just before retiring to bed she felt the pain in her neck very much increased, with considerable fulness in her head: she became a little frightened and wrote to a surgeon who resided near her requesting him to call on her the following morning. She then went to bed and the nurse mesmerised her as I had directed for nearly two hours; and, though she was at first light-headed, she soon became much more calm, and at the end of the two hours, feeling drowsy, she requested the nurse to leave her, and she slept well the whole night. When I saw her the next morning her head was well and the disease was confined to the throat. I pointed my fingers to it for some time and

brought out a great quantity of water bubbles, which ran down the neck in little streams. I therefore applied blotting-paper. *As long as I did not point over the disease no water appeared; but the re-pointing for a few minutes always caused the bubbles to make their appearance.* A hot poultice had been applied which caused a slight excoriation: this I ordered to be discontinued, and a piece of linen saturated with mesmerised water to be applied in its stead, with of course an oil-silk covering. The surgeon who had been requested to call in the morning came, and, upon being shewn the neck, said it was a very bad description of erysipelas, and asked what was being done for it. She said, "I am trying mesmerism." "Oh," he replied, "nothing but plenty of patience, time, and my medicine will cure you: *it will take a very long time to cure* and you must have patience." He accordingly sent some medicine; but the patient, finding herself getting better by mesmerism, put his medicine into the fire and sent him a note saying, that, as he thought it would take a long time to cure her by *his* treatment, and as she already felt considerable relief from the mesmeric treatment, she would not require his attendance any more: and had made up her mind to trust to mesmerism alone. This she did for about a fortnight or *three weeks*, when *the disease entirely left her*: and, though there had been many "bullæ" or bladders, which burst, the neck soon became perfectly smooth again without any peeling of the skin: and all this too without rubbing the neck with caustic, applying leeches, or taking any medicine. I found that pointing the fingers drew out first of all water and then thick serum. In this case I was most materially assisted by the nurse who was an exceedingly intelligent woman, with none of the usual prejudices so prevalent amongst nurses. She was a sceptic at first, but, upon perceiving the benefit derived by the patient, she soon became a believer and under my instructions mesmerised exceedingly well. She also became very susceptible herself, so that, if she had a pain in any part of her body, I could cure it by a very few passes. A pass down her back would close her eyes and make her spine as stiff as iron. If I placed my finger upon the organ of Firmness of my patient, the nurse, having hold of my patient's hand, would, though asleep and her eyes closed, immediately rise up from her chair. But I will enter more fully into her case upon a future occasion, when I hope also to give a cure of total paralysis of the system of a lady who ought to have died (so the doctors predicted) very many months ago.

II. *Vomiting by upward passes cures a Pain in the Side at once.*

In the April number of *The Zoist* for 1853, I spoke of the effect of the upward passes for the purpose of producing sickness. I have upon several occasions since then had opportunities of testing the efficacy of that plan. Almost a month ago Mrs. Saunders felt very ill with pain in her side. I sent her into the sleep and she said, "There is another of those balls forming in my side and you must make me sick as you did before." I accordingly made the upward passes from the stomach to the mouth, and she soon vomited as before a little gritty yellow matter with some phlegm. This was repeated several times during the day, and the next day she was quite well with the exception of weakness caused by an attack of dysentery, from which she soon recovered by being well mesmerised.

III. *Vomiting by upward passes cures a severe sick headache.*

My stable boy feeling very unwell with a sick head-ache and pain in the stomach, I advised him to take some warm water to make himself sick. This he did without the desired effect: but, after some time by my making some upward passes he began to vomit and felt much relieved. He went to bed and got up the next morning quite well.

IV. *Cure of an Inflamed Finger from a wound.*

Mr. Bourn of Bristol called upon me one evening with his forefinger in a bread poultice. He said he had cut a piece out of the upper side of it with a chissel, and that it had pained him exceedingly for several days and was getting much worse. I took off the poultice and found the finger very much inflamed and considerably swollen, and in the wound was proud flesh. He said it looked worse than it had done at all. I began to mesmerise it by pointing for about twenty minutes, during which time he felt a good deal of heat passing out of his finger. I then made passes, and the finger became cool and comfortable: we then tied it up in linen saturated with mesmerised water. I gave him some mesmerised water and told him to dip his finger, without removing the linen, in the water very frequently. This he did, and at the end of three days upon taking off the linen he found his finger quite well.

V. *Another instance of vomiting from upward passes.*

The nurse alluded to in the case of erysipelas has just

informed me that, finding the lady whom I am attending for paralysis required an emetic, she made the passes, as I had instructed her, from the pit of the stomach to the mouth, and in a few minutes the stomach was relieved of its contents without producing the severe head-ache which generally results from an emetic.

VI. *Immediate removal of pain from a burn.*

A few days ago the cook of the family burnt her finger very badly, she (the nurse) mesmerised it by pointing over the burn, and in a very short time the pain went away.

VII. *Immediate removal of Tooth-ache.*

Also yesterday one of the ladies in the house was troubled with severe tooth-ache and slight swelling of the face. She came down stairs to ask me to mesmerise it: but, as I had just left my patient, the nurse made passes over the cheek and in a very few minutes all was quite well.

VIII. *Cure of Heart Disease (so called).*

Miss Barker summoned me, in consequence of suffering, according to the statements of her medical adviser, from disease of the heart. The palpitations were very severe and she was of a highly excitable temperament. She looked the picture of health, but was nevertheless very weak. She was extremely fond of horse exercise, but had been compelled to relinquish it for some time past in consequence of its producing extreme palpitation. She suffered also from bad head-aches, the top of her head being very hot. Sometimes her face would be excessively red, and at others very pale. I mesmerised her for about three quarters of an hour, during which time her eyes closed, and, though she remained perfectly conscious, she was quite unable to open them or speak or move out of her chair.

After I left her, she remained quiet for about an hour, when she came perfectly to herself, quite refreshed, and without any palpitation of the heart, and the head was free from pain.

I continued to mesmerise her daily for a week, but she considered herself quite cured after the *first sitting*, as she had no return of the palpitations and took horse exercise, (her horse being a frisky troublesome animal), without its in the slightest degree inconveniencing her heart.

Finding that she was so easily cured by mesmerism, she asked her medical adviser who pretends to favour mesmerism if he would allow her brother who was under him and suffered

terribly from epileptic fits without deriving any benefit from his prescriptions, whether he would allow him to be mesmerised. But he said, "No, I wish him to be *kept very quiet* in order that my medicines may produce their proper effect."*

S. D. SAUNDERS.

XIII. *Cure of a severe case of Debility and Pain, after the failure of common means: and of a case of Neuralgia.*
By Mr. SQUIRES, of Exeter. Communicated by H. U. Janson, Esq.

"As early as 1773, Mr. David Williams proposed the formation of a Literary Fund to a small club of literary men which met at the Prince of Wales' Tavern, in Conduit-street, Hanover-square, and which allowed its members to vary the proceedings of their meetings by introducing short papers on subjects of science and learning. In one of these papers, Mr. Williams proposed the Institution of a Literary Fund, 'as an object deserving the attention of the members, who, if they should not obtain the power of justly assigning the equivalents of scientific and literary benefits, would hold out to genius—to every man having the faculty of rendering public service—the kind and generous promise that his studies, his time, his efforts, his privations, should not leave him in misery.'

The Chairman on this occasion was the celebrated Benjamin Franklin, who, in discussing the merits of Mr. Williams's proposal, expressed great regret in declaring his opinion, that a Fund of any considerable amount, for a purpose he acknowledged to be truly noble, could not be obtained, because the impression to be made by an appeal to the public must be very feeble. 'An Institution for the relief of misery,' said Franklin, 'which is so far from being intrusive and obvious—so far from pressing on the senses that it withdraws from observation—is an institution whose object will be ever lost to the common classes of subscribers to public charities.' 'I perceive,' said Dr. Franklin, at a later period, 'that our friend does not acquiesce in our opinions, and that he will undertake this Institution. The event, be it what it may, will be honourable to him: but it will require so much time, perseverance, and patience, that the anvil may wear out the hammer.' "—*Address of the Committee of the Literary Fund, now so wealthy a charity, 1854.*

TO THE EDITOR OF THE ZOIST.

Pensylvania Park, Exeter, May 1st, 1854.

SIR,—I have been requested by Mr. Squires, of Hill's Court, Exeter, (the zealous and successful mesmeric operator mentioned in page 354, Vol. XI., of *The Zoist*,) to send you the enclosed cases, in hope that you may not consider them unworthy of a place in your July number. They are

* This was wickedness. It is incumbent upon us to speak plainly. Medical men play this game daily. When they cannot cure a case and their consent to mesmeric treatment is requested, they, rather than the patient should be cured by it, say—No; your's is not a case for it: or, it will drive the blood to your head: or, it will excite you: or, it will produce fits: or, it will cause insanity. How long will this wickedness last? The public must put an end to it before long.—*Zoist*.

very briefly detailed; having been furnished, at the request of Mr. S., by the patients themselves, and, I may add, that, having ample knowledge of both parties, I can fully corroborate statements. It need not however excite any surprise that the patients, being ladies of respectability, should be desirous of withholding their names and addresses, when we consider that, even yet, a great majority of "The Faculty" continue to promulgate the impression that any one who professes to have been cured by mesmerism *must* be either a fool or a "humbug!" It is moreover to be kept in mind that our cause has met with more virulent opposition down here than perhaps in any other *provincial* town in the kingdom: and we have even had the abominable (and I believe *unique*) case of one medical man attacking the character of another medical man's private patient in the public newspapers!

It therefore cannot be a matter of surprise that incognito should be considered desirable.

In conclusion, I cannot help expressing my regret, in the first place, that far more individuals do not turn their attention to what I denominate "Mesmerism Proper." If all the time and attention that have been wasted upon "table-turning" and "spirit-rapping," &c., had been devoted to the relief of the sick, by means of mesmeric passes, what an amount of benefit might have been conferred! And secondly, it is a great pity that so many of those cases, which, like these enclosed, are attended by delightful success, should nevertheless remain unpublished; and thus be unknown beyond their own immediate locality.

Hoping that my remarks may be kindly received, and practically adopted by the readers of *The Zoist*,

I remain, Sir,

Yours most respectfully,

HENRY U. JANSON.

P.S. Mr. Squires is a capital fellow: a worthy, honest, good man. He is by trade an ornamental gardener.

I. *Cure of Intense Debility and Pain.*

A young lady had been suffering *many months* from nervous debility. She tried change of air, and medical advice, *without any alleviation*; and became so weak that walking a short distance gave her intense pain on the top of her head, as if caused by a violent blow. Her eyes were so weak that she could not bear exposure to light, and reading or working brought on severe head-ache. She was recommended to try mesmerism.

Having heard Mr. Squires highly spoken of, she sent for him. He went to her for three weeks, and mesmerised her for half-an-hour every evening. During this time she gradually improved; and at the end of that time felt better than she had been for years, and has not had any return of the complaint.

II. Cure of Neuralgia.

Miss S., having tic douloureux severely in her face and head, was recommended to try mesmerism; and, having known Mr. Squires many years, sent for him—when suffering such intense pain that she could not touch the part affected. After a few “passes” she was able to bear Mr. S. to press hard on her temples and head, and even felt relief from it. He continued his visits for some weeks, and she ascribes her ultimate recovery to his exertions.

Exeter, 1854.

XIV. Cures of Neuralgia, and of Stiff Necks, &c.

By Mr. CAPERN.

“The courtier behind is one of that class of gentlemen who, in reference to the advancement of social and philosophical conditions, ‘cares for none of these things;’ he is permitting himself to be entertained by some of Harvey’s opponents. These are incarnations of *pedantic bigotry* and *stolid imbecility*—the two great opponents of scientific progress—who, by insult and obloquy, shew their hatred of him who dares, by asserting truth, unsettle their long-cherished *absurdities*. He who would make mankind wiser and happier must in his lifetime endure ‘moral tribulation;’ and few men felt this truth more keenly than the immortal Harvey.”—*A Descriptive Key to the engraving of Harvey demonstrating to Charles I. his theory of the circulation of the blood*, p. 9.*

Speedy cure of intense Neuralgia of the Leg.

“IN 1848 I was attacked with neuralgia, which extended from my hip to my heel. I at times suffered so much that I could not sit upon my chair, but was obliged to lie on a sofa and have soft pillows under me when I took my meals. I called in my own physician and an apothecary of some note. They recommended all sorts of medicines, and I was confined to my house for six weeks. Then I was advised to try medicated baths, which I did but without any benefit. I had a dreadful attack last May, and was confined to my bed for ten days. As it was impossible for me either to get in or out of it, for my left leg was perfectly useless, I tried a new medical man: he gave me a quantity of medicines, and would allow

* The picture is painted by Mr. R. Hannah and engraved by Mr. H. Leman, and it is the property of Mr. J. Hodgson, of Westbourne Terrace, Hyde Park, who smiles at mesmerism.—*Zoist*.

me to drink nothing but seltzer water and sherry. I occasionally suffered much pain. The last attack I had was about a few days before Christmas, when I could not walk except like a paralyzed man: in fact, my friends thought me paralyzed. I was again obliged to lie up for some days. Although I went to business I was in a dreadful state of pain. However, by the advice of Mr. Beedell, I went to Mr. Capern to try what mesmerism would do. I saw him for the first time on the second of January: and I can solemnly swear that after the second visit I jumped over a large chair in my dining-room, and that after the sixth time of being mesmerised I have had no return of the pain. I can now walk from my house to the Customs, three miles, and back home in the afternoon: whereas before seeing Mr. Capern I could not walk five yards. Mr. Capern made no restriction as to eating or drinking.

“Aubrey Walsh.

“Harrington Square, Hampstead Road.”*

The following three cases were attended to on three consecutive days.

Instantaneous cure of Rigidity.

John Thomas Bettinson, aged one year ten months, son of Mr. J. G. Bettinson, 21, Charles Street, St. John's Wood. On the morning of the 25th April the parents of this little child were alarmed by observing an unusual and extraordinary stiffness in his neck, having no power of motion. His mother apprehended that there was a formation of water on the brain, as his head rested wholly on the shoulders; whilst his grandmother believed it to be paralysis, and feared the result. Mr. Capern called at the house, and, observing the condition of this fine child, said that he came opportunely, and prepared to mesmerise him: and, having made the manipulations for *three or four minutes*, the stiffness entirely disappeared, and the head regained its original position, and shortly after he was engaged in playing with other children, unconscious of the great benefit derived from mesmerism.

Very speedy cure of pain and difficulty of swallowing from cold.
Statement of Elizabeth Rodwell, 8, Wellington Terrace, St. John's Wood.

April 26th. Elizabeth Rodwell states that, on Sunday the 23rd April, she took a cold, which occasioned a stiffness in

* In consequence of Mr. Capern making no charge, Mr. Aubrey Walsh became a subscriber to the Mesmeric Infirmary.

the neck, and an inability to swallow any solid food, and even to take liquids was very difficult and hurt her. This continued from Sunday until Wednesday morning, when Mr. Capern attended at her residence to visit a patient who had been benefitted by mesmerism, and, observing that she moved her head with difficulty, offered to relieve her; and after a *few minutes* mesmerising she was relieved from her stiffness and pain, and was able to swallow her food without difficulty; and has experienced no inconvenience from it since. She had also pains in her chest and limbs, which were entirely dissipated by three sittings, of about ten minutes each time.*

Cure of Pains of the Chest.

Extract from a letter received from Mr. Muskett, Malvern Wells, May 28.

"I am truly obliged by your note, enclosing some more packets of mesmerised sugar. Two of those formerly sent I have taken, and found they immediately relieved slight spasms in the stomach, producing at the same time the customary mesmerised lull in the head and generally through the frame.

"I have much pleasure in complying with your request, and testifying to the cure operated upon my cook, Elizabeth Smyth, who, after suffering for a week or more from pains in the chest, was completely relieved after two or three sittings."

The sittings did not occupy above twelve minutes each.

Mr. Muskett called at the Infirmary nearly two years since, and made a donation to the institution.

* We have heard that the mistress of this patient was greatly relieved by Mr. Capern. She had been operated upon fruitlessly by an oculist on account of blindness; and the failure of the operation caused palpitation, irregular action of the heart, and universal neuralgic pain. She expressed her wish to be mesmerised to her oculist, who instantly requested her not to allow any one to mesmerise her, *as she was too weak!* However, she did request Mr. Capern to mesmerise her: and her ordinary medical attendant, no less than her friends, was astonished at the benefit. Soon afterwards she called on her physician, who allowed the marked improvement, but declared that these mesmerists would take their practice from them; adding that her surgeon had informed him of it, and had done the same to her brother, a physician, in America.

We have heard too that a friend of the lady, witnessing the benefit of mesmerism, wished to be also mesmerised, but, being an Irvingite, dared not till she had asked the permission of the elders of the Catholic-Apostolic Church in Gordon Square. These holy and sympathizing Christians instantly forbade it, preferring that she should go on suffering rather than avail herself of "the gift of God," to use Mr. Sandby's words. Talk of English education! of English common sense! of English Christianity! of the bigotry and intolerance of Roman Catholics!—*Zois!*

XV. *A case of Convulsions cured by Mesmerism.*

By Mr. BARTON, of Woolwich.

73, Minerva Place, King Street, Woolwich,

September 21st, 1853.

SIR,—I beg leave to acquaint you with a very remarkable instance of the successful application of mesmerism that has happened here within the last few days.

A little boy, aged one year and nine months, whose parents are labouring people, named Slade, living on Plumstead Common, was seized on Saturday night last with convulsive fits of such a violent character as to threaten immediate death. The mother in great alarm and anxiety, after seeking the aid of six different doctors in Woolwich, who were either absent or unable to attend, at length obtained the assistance of Dr. Bossey, who upon seeing the condition of the child said he had been summoned too late: some powders, however, were given by the Doctor's direction. The symptoms continued unabated during the night, and, when Dr. B. visited the child on the Sunday morning, he expressed his surprise at finding it still alive.

At the request of Mr. McBride (whose infant son I had radically cured of epileptic fits of the most dangerous character by mesmerism, after Dr. Bossey had given up the case as hopeless, and homœopathic treatment had failed under Dr. Epps), I saw this little boy on Sunday morning immediately after the Doctor had called. The child was then in a kind of lethargy, but presently a severe fit came on; and, while those around were busied in applying vinegar to its head and hands, I desired them to stand aside, and, laying my hands upon its forehead, the symptoms seemed to be arrested, for the child at once became quiet and fell asleep. I continued to mesmerise it for half an hour, placing one hand to the back of its head and making downward passes with the other. I then left it in a deep and tranquil sleep.

Upon calling again the same evening, I was surprised to find the child sitting up, feeding itself with arrow root, and asking repeatedly for more. I found that the sleep had continued for five hours after I had left, and *no more fits had occurred*. The family were astonished at the change which had taken place. I again mesmerised it for half an hour as before, producing a deep sleep, which lasted for eight hours.

Upon my calling on the Monday morning, the child was up and dressed and appeared perfectly well: it had eaten a very hearty breakfast, and no further symptoms of the disorder had appeared. In fact, the recovery was complete. I

thought there would be no harm in mesmerising it again ; but this time sleep was not produced, probably because the system did not require it.

The mother, who has lost seven children by the same disorder, which carried them off at about the same age as this little boy, loaded me with thanks and congratulations, for she was sure that mesmerism had saved the child, though such is the stupid prejudice existing on the subject that it was not without hesitation and reluctance that she consented to have it tried at a time when the child's death was looked for as certain.

I think that any one who had witnessed this case would pronounce it one of the most undeniable proofs ever adduced of the efficacy of mesmerism.

I have given these brief particulars, hoping the nature of the case will sufficiently excuse my trespassing upon your attention.

I am, Sir, your most obedient servant,

G. BARTON.

To Dr. Elliotson, for the Editor of *The Zoist*.

NOTE BY DR. ELLIOTSON.

I consider this a very important, though a small and modestly related, fact. In such cases mesmeric treatment is invaluable. The common routine is to put the child in a warm bath,—which is all very well ; to put leeches on the head or take blood in some other way,—a measure but too often unsatisfactory, useless, and sometimes injurious ; and to give purgatives, which may be more or less beneficial, but too often fail, and may be readily carried injuriously far : the horrid application of blisters and other irritants, and heaps of filthy drugs generally given in addition, do no more in most cases than distress the poor little thing, and possibly aggravate matters. A dose of aperient without taste, such as a few grains of calomel, enough to operate of itself, mixed with sugar, and the application of cold, if possible iced, water to the head, are very proper. But the child should be steadily mesmerised by very slow passes from head to foot, or by pointing at its eyes, or at their region if they are closed, or by keeping the bare hand upon the head hour after hour, or by all. But indefatigable perseverance may be required. If mesmerism were *habitually* used by parents in *all* the diseases of children, *acute* and *chronic*, the benefit would be *incalculable*. I repeat the word, *incalculable*. I cannot refer to all

the proofs of the utility of mesmerism in the diseases of childhood recorded in *The Zoist*, but may beg attention to the very interesting cases of Mr. W. Snewing's child by himself in No. XIX., p. 252, and of Mr. Colbourne's child by himself in No. XXXIV., p. 6.

A retired medical gentleman, who a year or two ago saw clearly that mesmerism was a reality, had a child seized with fever. He enquired whether I thought mesmerism would be of service, and I assured him it would. The child recovered, and this is his letter :—

“ 7, Claremont, Hastings, Sussex, Oct. 30, 1853.

“ Dear Sir,—I write to tender you my sincere thanks for your kindness in recommending mesmerism for my little girl, who had fever at Hampstead : I believe it was the only thing which saved her life under the blessing of God.

“ Believe me, yours very truly,
“ Dr. Elliotson.” “ JOHN W. WEBB.

If the profession did not hourly and indefatigably exert itself to prevent mankind from possessing one of the greatest blessings ever bestowed upon our race, and mankind would rise above the influence of the profession, oh how greatly would the sufferings of innocent childhood be lessened !

BOOKS RECEIVED.

Medicina Mentis, or, Spiritualism ! commonly called Animal Magnetism, or Mesmerism, considered entirely as a curative agent. By Hugh Hastings, M.D. Cheltenham : 1854.

The British Journal of Homœopathy. July. London : 1854.

Magnétisme et Magnétothérapie. Par le Comte de Stzapary. Deuxième Edition. Paris : 1854.

Great Truths in Little Stories : or, drops of wisdom for childhood. 1854.

Tales of a large Family : or, records of the hive, the nest, and the bower. 1854.

Poems from my Fireside : an affectionate offering for the young. 1854.

All by Miss Goodluck, No. 6, Ormond Street, Queen Square.

NOTICES TO CORRESPONDENTS.

We return thanks to Mr. Andrew Benter, of 4, Aldermanbury, for his kindness in twice advertising our last Number in the *Critic* : and to Mr. Janson, of Exeter, for sending copies of it to different papers at his own expense.

In our next we hope to publish Dr. Castell's phrenological account of M. Alexander Dumas, and mesmeric communications from Dr. Motherwell of Australia, Mr. Tubbs, Mr. Mitchell, Mr. Ricard, and Dr. Elliotson.

Errata.

p. 210, l. 15, for “ was,” read *were*.

p. 243, l. 31, for “ Dr. John Arthur Wilson,” read *Dr. James Arthur Wilson*.

p. 246, l. 27, *ditto*.